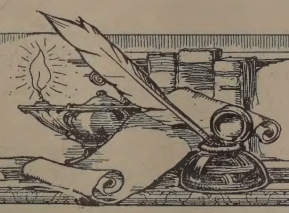
The Universalist Leader

Boston and Chicago



December 12, 1925

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The Turn of the Tide

FOR the last quarter of a century, the editors of religious journals have had a hard time. The competition has been severe. Costs of production have mounted. Some papers have had to effect consolidations. Some have failed. And some have cut down size and saved money in other ways that have affected efficiency. Now there seems to have come a turn in the tide. Editors of religious weeklies have organized. They feel the inspiration of closer contact and mutual help. They have determined that they will be no longer on the defensive but on the offensive. They are going out after the endowment they need and will keep after it until they get it. They are going to insist on higher standards. The denominational officials, in some communions, who have naively assumed that their own eleventh-story offices are so important that religious journals are no longer needed, are in for a sudden jar and shock when they collide with the new spirit of a united religious press. Our own officials have taken the lead in initiating movements to strengthen our papers. They take the position that a strong paper means a strong church, and a strong church means the realization of Christian ideals. A forwatd movement is on and the editors are helping one another.

Cruising Close By, Johannes.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A STUDY CONFERENCE ON WORLD PEACE

PRACTICALLY all the large and many small churches were represented in a three-day Study Conference held in Washington, D. C., Dec. 1, 2, 3. Dr. H. E. Benton, Dr. Frank D. Adams, the Rev. Hal Kearns and Mr. Arthur Nash represented the Universalist General Convention.

Bishop McDowell of the Methodist Episcopal Church, Bishop Cannon of the Methodist Episcopal Church, South, Bishop Tucker of the Protestant Episcopal Church, former Secretary Nagel and Dr. Samuel A. Eliot were among the prominent men taking part in the proceedings, Bishop McDowell presiding.

An interesting debate in the light of Universalist action at Syracuse was that upon the supremacy of conscience.

By a vote of 79 to 25 the group passed this resolution: "The church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war."

A delegate who was in the service during the last war and who declared himself "not a pacifist," said: "A man whose convictions keep him out of war has no right to say that I am not a Christian because I do not agree with his conscience. I have no right to say that he is not a patriot because he does not agree with mine."

Another resolution passed declared that "the church should teach patriotic support of the state, but should never become the agent of the state in any activity alien to the spirit of Christ."

The findings made clear distinction between war and "force in police service, domestic or national." Such force the resolutions defined as "inspired by good will for the common welfare"—as "corrective and remedial" and "exercised by neutral parties."

The findings said that "war is the supreme collective sin of humanity." An attempt to strike out these words was defeated 65 to 24.

The debate hinged on whether or not "aggressive war" should be substituted for the word war.

One speaker who said that the men who fought in the American Revolution, Civil War and World War did not sin was answered by the assertion that we have machinery for international peace and justice to-day we did not have even in 1914.

In this connection a sin was defined as a "lower way of behaving in the presence of a higher way."

Other delegates emphasized that the great sin lay in things far back from war. At this point Arthur Nash called the convention back to a study of the economic conditions which make war inevitable.

There were important findings on these subjects about which we will inform our readers as fast as they are issued.

The Conference commended international relief conferences, affirmed its conviction that the United States must reconsider policies which lead to ill will, said that all nations should legislate on immigration, on monopolistic control of national resources, on race matters, on investments by big business in backward countries and on treatment of racial minorities, in the spirit of the Golden Rule.

It unanimously went on record against military expenditures in the Pacific and contemptuous treatment of China and other Orientals. It said that the United States should examine the Monroe Doctrine and with other American peoples seek a restatement so it will become a ground of good will. This action also was unanimous.

It called for a stop of the systematic work to militarize the minds of our people through the machinery of Reserve Officers' Training Camps, Defense Test Days, Citizens' Camps, schools and colleges.

It emphatically endorsed the World Court, co-operation by our Government with other Governments to outlaw war, co-operation by the United States in the humanitarian work of the League of Nations and finally the entry of the United States into the League of Nations with the proviso that the United States shall not be called upon to apply military or economic pressure on guilty nations without the consent of Congress.

Action on this was taken with only a few dissenting votes. Mr. Nagel opposed it. An adroit attempt was made to show that the resolution endangered the World Court, but was met by Bishop Cannon with the rejoinder that he would feel that he had stultified himself if he voted against the resolution for expediency.

"Nor is it expedient," he said. "Senator Borah would declare, 'Yes, they favored it but kept still because of the World Court.' "

As the world hurries on toward Christmas these strong pronouncements of Christian men and women in favor of putting good will into all human relations gain added impetus.

"The church, the body of Christ," said the findings, "all inclusive and transcending race and national divisions, should oppose war as a method of settling disputes between nations and groups as contrary to the spirit of Jesus Christ, and should declare that she will not as a church sanction it."

For this final utterance most moderates and radicals alike voted.

One side yielded on a motion to insert the word "aggressive," a word we ourselves would have preferred to have in, and the other yielded by accepting the phrase "should oppose war" instead of "should oppose all war."

* *

THE DOOLITTLE HOME

ONE of our wisest and best men is the Rev. Charles Conklin, D. D., formerly State Superintendent of Massachusetts, now pastor of the Universalist church at Canton, Mass. In addition to other duties he has taken on himself responsibility for the Doolittle Home—at Foxborough, Mass.—for aged and homeless Universalists. He is trying to increase the endowment from $30,000 to $100,000, and in a circular letter to our ministers reprinted in this issue he tells why.

We will not repeat the reasons. Support of an institution by men like Dr. Conklin, who is president, and Dr. Leroy Coons, State Superintendent of Massachusetts, who is on the board, indicates that it is well run.

There is no more appealing cause than care for those who in old age hear the wolf scratching at the door, unless it is care for little helpless babies.

And Universalists don't have to exclude one because of the other.

We commend this noble philanthropy.

* *

THE SPIRIT OF LOCARNO

THE achievements of statesmen at Locarno are making a great stir in the world, and nations are honoring signally their representatives concerned in the great events. The glory won by M. Briand, French Foreign Minister, made him the available man for Premier, in a serious crisis in French politics. The glory won by Austen Chamberlain, British Foreign Minister, brought in its train a series of honors. The King met him at the train upon his return, the Lord Mayor of London gave him a dinner, and the King made him a Knight of the Garter, the highest British order, and also decorated his wife.

If German recognition of Herr Luther and Herr Streseman is less spectacular it is no less substantial. The German Reich has ratified the treaties and Hindenburg himself broke with his old aid Ludendorff and stood for them like a Rock of Gibraltar.

A significant thing is that these statesmen and all others concerned in the agreements reached at Locarno place the spirit of Locarno higher than the agreements themselves. And what is the spirit of Locarno? Nothing more nor less than the spirit of mutual helpfulness and friendliness, rather than the spirit of hatred and recrimination which has controlled Europe since Armistice Day, 1918.

We whose main tasks in society are to generate that spirit, put it into children, write it into laws, embody it into institutions, achieve it for ourselves, may well take hold with fresh vigor, for we see what a big and important thing we are doing. When John Doe, Universalist, reaches out a helping hand to Richard Roe, Presbyterian, just starting in the same line of business, it does not attract the attention of the world and perhaps not of the community, but it is the same kind of thing as the pacts of Locarno, and because of innumerable such little things, great collective acts of good-will are made possible. We must keep at it more steadily, more skilfully, more fervently.

The spirit of Locarno is the spirit the angels sang nineteen centuries ago.

* *

PROHIBITION HAMSTRUNG BY ITS ADVOCATES

A FUROR was created among radical prohibitionists recently by a calm, constructive statement put out by the Federal Council of Churches concerning defects in prohibition enforcement.

"Claim everything in sight, admit nothing, damn the opposition," was the attitude of the fanatics. The Federal Council was so misrepresented that it had to issue statements reaffirming its loyalty to prohibition.

Now comes the United Committee for Prohibition Enforcement, led by Clinton N. Howard, with a bitter attack on President Coolidge and the Administration for not doing more to enforce prohibition.

So lacking in accuracy, in discrimination, in fairness, was this attack that devoted temperance leaders like Clarence True Wilson and Oliver W. Stewart resigned from the committee, and wrote to the President disavowing the attack, and Edwin C. Dinwiddie left the meeting in disgust.

Whether it relates to prohibition enforcement or strengthening the church, the end does not justify the means.

The reformer who does the most in the long run is the reformer who is truthful and fair, as well as persistent and courageous. Prohibition can be hamstrung by advocates as well as nullified by the disloyal and unpatriotic.

* *

GRATITUDE FOR THE SERVICE OF OUR BOARD

IT is not strange that the work done by boards like the Board of Trustees of the Universalist General Convention is not appreciated as much as it should be. It is not understood. In the nature of the case it can not be. Only the bare outlines of action taken can be presented to the denomination. What the average man sees is a group of congenial

people, having a delightful trip twice a year to New York, Boston, or Washington—expenses paid—and voting yes or no on a number of things which salaried officials lay before them. If the vote goes against something the rest of us want, we consider them arbitrary or uninformed. If the vote concerns something we don't know or care much about, the journey is classified as a junket. We have not reached a stage where we want to abolish boards, but we consciously or unconsciously resent them and manifest our feeling by turning them out when we get a good chance.

This is a state of mind which the *Universalist Leader* is determined to change. We will not have to work hard at the task, for our people are fair, warm-hearted and generous, and need only to have their attention called to the matter.

This does not mean that we do not favor rotation in office. Most of us see the necessity of getting in new blood from time to time. We see also the necessity of continuity in administration of the affairs of the denomination and a conservation of knowledge and experience gained.

It does mean that we have heard much unjust grumbling about every board we have ever had, and seen the most self-sacrificing men released from service with scant thanks or none at all.

Now, when no man is up for re-election, it is a good time to ask ourselves what the board accomplishes. We know something about this subject because often we sit through sessions with them—to report what can be reported, and to get the knowledge of matters which can not be reported, but which is essential for an editorial background.

We call attention to this striking fact: That conservatives and radicals on the board, if they can be called that—we admit that we question this terminology—vote alike almost always. Matters are threshed out. Light from widely differing sources is turned on. But light is light, and when they get light, all the members want to walk in it.

To be sure, at times there are majority and minority votes, but not often. When such occasions arise, we do not find the minority going out and appealing to the denomination. They accept action as board action and endure the unpopularity, if such is involved, of measures they have not individually supported.

The number and variety of things put up to a board like our own general board is amazing. The tug at the heartstrings comes often. The hard necessity of saying no when the inclination is to say yes shows itself at every session. The perplexing nature of situations on which decisions have to be made call for the highest intellectual insight and unwearying patience.

No report of the board proceedings can possibly be made that will do justice to them. Publicity, which by nature of our office we believe in more than average people do, we see at once would be in many cases against the general welfare and unjust to individuals whom the board might be dealing with. Misfits would be characterized as incompetencies and indiscretions as evil acts.

The physical strain of service on the board is great. The board sits usually morning, afternoon and evening for two days. The travel involved is considerable. To be sure, the members often kill two birds with one stone. They take advantage of the trip from Maine or Illinois to Boston to address other meetings before or after the board sessions. Just as often they leave pressing matters at home to which they must return as fast as possible.

We would take service on such a board most reluctantly. We would consider it a hardship and a sacrifice. We know that some of the members find it so in spite of the lasting friendships made and the joy in service rendered.

But the rest of us profit by the sacrifice. Our church as a whole is kept going and made fit to do its great work.

The least we can do is to judge with righteous judgment, have a degree of faith in the kindness and justice of things we do not fully understand, and exhibit a decent sense of gratitude.

This does not mean swallowing blindly all that the board does. That would be unjust to ourselves, to the denomination and to the board. No board ever existed that could not be charged with mistakes of omission and commission. What the board does may be overruled at any time by a Convention, although a Convention doing so ought to realize that it should have the facts the board had when it acted.

But we can perform our task of indoctrinating, reproving, correcting and instructing the board with kindness and appreciation.

* *

IRELAND HELPS GIVE US MERRY CHRISTMAS

ANOTHER international worry and perplexity for which there seemed no way of solution, was settled in the closing month of this old year so full of destiny. It is as if the friends of 1925 were hurrying to win for "a year of dread" the blessed name of "golden." A more hopeless deadlock has seldom existed in history. The bitterest passions have prevented calm discussion. The deepest religious feelings have blocked every compromise. Civil war to be followed by years of guerrilla strife and a devastation complete for Ireland seemed inevitable.

Now Great Britain releases the Free State from obligation to pay part of the British war debt, the Free State undertakes the whole cost of compensation for damage done in Ireland, and Ulster keeps her boundary.

The boundary commission does not get the glory of a settlement, for the settlement is made by agreement and not by an award, but, as often happens, the work done by this body in fact finding induced bitter disputants to face reality. There is enormous moral as well as intellectual worth in a fact.

There also is illustrated by the settlement the value of the work of a plain, kindly, practical man like Stanley Baldwin, Prime Minister of England.

He is a leading manufacturer, a man who has great riches, and his life is a power for peace, good will and justice.

The highest walls of prejudice and hatred fall down before the steady march of men seeking truth and cherishing good will.

Dr. Atwood at Eaton's Bush, N. Y.

WE have been perusing the files of Universalist papers that were contemporaneous with the founding of the New York Convention of Universalists. There were a goodly number of them with suggestive names: *Christian Intelligencer* (Portland, Me.), the *Religious Inquirer* (Hartford, Conn.), the *Evangelical Repository* (Troy, N. Y.), the *Gospel Herald* (New York), the *Evangelical Magazine* (Utica, N. Y.), the *Gospel Advocate* (Buffalo, N. Y.)—to mention a few of them. They provided most interesting reading; we found ourselves continually getting so absorbed with their contents that we spent much more time with them than we intended.

We wish others could also have had this experience. For it is good occasionally to look to the rock whence we were hewn, or—to change the Scriptural figure—to learn the price with which this liberty and these privileges we enjoy were bought. It is often very humbling. We have a tendency to look with condescension on these pioneers of the faith, and to speak apologetically of their limitations and errors. For they did not have our scientific knowledge and educational advantages. But there is no justification for such arrogation of superiority. They could teach us much. We need to come back to some place like this, hallowed as a shrine by a great event, and baptize ourselves anew with the spirit that sent them tirelessly, continuously, uncomplainingly, up and down the land to herald that which was literally good news to all people.

When we think of the condition of the roads and the means of conveyance in those days before even the railroads had come, and of the way Nathaniel Stacy, Stephen R. Smith, Pitt Morse and others were constantly appearing at associations in all parts of New York State, we can only marvel at their zeal. Indeed Nathaniel Stacy, recalling twenty-five years later the circumstances under which they had to labor, wondered if the young men then coming into the ministry would have submitted to them.

These pioneers had their peculiarities. For one thing they had an insatiable appetite for sermons. When they came together in their associations they had two sermons in the morning, two in the afternoon and one in the evening. If the session lasted more than a day, this program was repeated. It was a homiletic feast. Then they were greatly enamored of debating. Every form of argumentation was known to them. They were witty and keen in repartee, especially did they know how to crush an opponent with some apposite citation of Scripture. They were knights who had vowed fealty to the truth. Never did any doughty champion of the faith miss an opportunity to meet any challenge of their gospel. And every debate was like a tournament. People repaired in throngs to witness the contest. We read casually of a debate that took place in the Universalist church in the village of Genoa, where each of the combatants spoke fifteen minutes at a time in alternation and kept this up until half past three in the morning, while an audience of ladies and gentlemen that filled the church listened with respectful demeanor and absorbing interest! We have read somewhere of the lost power of attention in these rushing modern days, and in view of that exhibition, which was cited as nothing exceptional, we are constrained to believe there is something in it.

There was in this period a great antipathy on the part of the clergy to theological seminaries. This included Hosea Ballou, though Pitt Morse and a few others dissented. But almost all of the Universalist clergy were self-educated, and as the Universalist cause had received little help from the cultured at the outset, not many wise after the flesh were called!

They did not feel that formal professional training helped one to be a courageous apostle of the truth. As one of these fathers wrote in the *Gospel Herald* (1824), "An educated priest from a theological seminary is more fit for anything else than for circulating the humble and self-denying doctrines of the Christian religion." This, of course, was a prejudice, and there was reason for it; but it is encouraging to note how through persistent agitation for a theological seminary it was finally overcome.

We might continue to relate incidents—all interesting—which reflect the spirit of that period. But there are certain noteworthy things that characterized the ministry of those days that deserve emphasis.

In the first place these fathers had a great aversion to religious cant. Worship, they insisted, must be in spirit and in truth—not formal and professional. For this reason they arraigned religious revivals, where men under the stimulus of fear for their eternal salvation went through the accepted form of getting religion, as unwholesome and delusive. They also deprecated the usual type of prayer meetings where one's power in extempore prayer and his enjoyment of the emotional excitement induced were held to be an index of his religion, though his actual life would not bear moral scrutiny. They agreed with the elder William Pitt, afterward Lord Chatham, who in a famous letter on Superstition which he issued in 1733 to the churches of Great Britain, reproduced in one of these Universalist papers, said: "The true reason why men go on sinning and repenting, repenting and sinning again, through the whole of their lives, is because they have been taught, most wickedly taught, that Religion and Virtue are two things absolutely distinct, that the deficiency of the one might be supplied by the sufficiency of the other, and that what you want in Virtue, you must make up in Religion. . . . It would have been impossible for men to have been both religious and vicious, had religion been made to consist in virtue, and had they been taught that true religion is the practise of virtue and obedience to the will of God, who presides over all things, and will finally make every man happy who does his duty."

But because these Universalists, who were come-outers and genuine protestants, objected thus to current forms of religion, they themselves were charged with being irreligious. Particularly they were accused

of not believing in prayer. It was a common slander. An amusing anecdote is told of an Orthodox who would have nothing to do with a Universalist because he said the Universalist did not believe in prayer. To which the latter responded that he did believe in prayer, and asked his critic to pray with him, and offered to pray himself with his Orthodox brother, and finally requested him to pray for him when he (the Universalist) was gone; but in every case the man was obdurate and refused. So the Universalist declared that at any rate he should pray for his Orthodox brother, that he should come to a better attitude toward his fellows and a knowledge of the truth.

Probably these fathers were sometimes prejudiced and thus blinded to the good that is often found even in a prayer meeting! Yet I am persuaded that this very practical protest against the insidious danger of religious and formative hypocrisy was wholesome and salutary. It was guided by the same judgment and spirit that led all the great prophets without exception —from Amos and Hosea, with his "I desire mercy and not sacrifice," down to Theodore Parker—to denounce externalism in religion as a substitute for the real thing. That attitude has persisted with us to the present day. For one I am glad that it has. It may have led us occasionally to go to the other extreme, to a distrust of forms and ceremony as symbols of worship. When the Young People's Movement started forty-five years ago and an effort was made to organize societies in Universalist parishes, it was found difficult to make them go, for such meetings as were generally held by the Y. P. S. C. E., with the pious quotation of Bible passages and the recitation of prayers, were alien to the genius of our church. Nor have we ever been able to conduct a Young People's Society on that basis. For the kind of young people in whom we believe will never be content to express their religion in that way. Rather we say with another, "Thou when thou prayest, enter into thy inner chamber, and having shut the door pray to thy Father who is in secret."

May I say in passing that when I see small children leading a religious meeting, reading Bible passages of which they understand little or nothing, and reciting or reading a prayer of which they have small comprehension, but getting the idea thus early that this is to be religious; and then hear some gushing enthusiast say, "Did not he (or she) do that beautifully?" I think of what Froebel, the greatest of all educators, and religious to the very core of his being, once said: The meanest thing you can make of a child is a religious parrot.

So when I read how steadily these fathers of the faith set their faces against the idea that religion was a matter of going through certain processes and forms or approved modes I say, Amen! and let all the people say, Amen.

In the second place these Universalist pioneers were apostles of religious liberty. They understood —experience had taught them—that freedom to think, to inquire, to speak, to live one's life, is the very condition of sincerity, religion and progress. Almost all the Universalist ministers, not to mention the laymen, had come from other connections. A list of the ministers of New York State and their former relations to Orthodox sects was published at this time. It was impressive. It emphasized that they knew what it was to be restrained by tradition, dogma and ecclesiastical authority. To become Universalists had cost them much, entailing persecution and ostracism, and subjecting them to intolerance. Therefore they prized the freedom they enjoyed. They constituted a sort of Religious Liberties' Union, alert to protest against every violation of this fundamental right to think and speak what one must. They quoted with great satisfaction such an expostulation as this from Benjamin Franklin: "Who art thou, vain mortal, who darest intrude thyself between my God and me? The great God of heaven suffers me to enjoy Liberty—suffers me to investigate freely and without any fear all subjects my mind may chance to pursue, and informs me by the eternal laws of my being that I can only believe as my understanding directs me. Yet you—dust and ashes of the earth—arrogating to yourself heaven's power, would do what heaven refuses to do—you would stay the progress of my mind—you would end all inquiry which did not exactly suit you—you would prostrate me in the eyes of society and send me headlong to eternal punishment. Away from this land, persecuting spirit! Intolerance! Intolerance!"

As I turned the pages of those old papers I marveled at one thing especially—the absence of any abuse of the Orthodox. Though themselves subjected to all kinds of petty persecution and continually misrepresented and slandered, they did not retaliate in kind. They were quick to print in full every attack made upon them—with pertinent comment or reply. But they refrained from abuse, being reviled, they reviled not again. Why should they do that which they condemned in another?

For these early Universalists were not like some of the Puritans of whom Don Marquis said (according to Mr. Wiggam) that they came over to this country in order to worship God according to the dictates of their own consciences, and to see that no one else did the same thing! Rather, they were such liberals that they agreed with Voltaire when he wrote: "I wholly disagree with what you say and will defend to the death your right to say it." A little later (1831) they founded the Clinton Liberal Institute. You know the reason: About all the secondary institutions of the day—academies as they were called—were under the dominancy of Orthodox influences, and the pupils, then in the impressionable age, were subjected to all kinds of proselyting. So these Universalists—true liberals—sought to establish a seminary, not, mark you, where Universalism would be taught, but where parents of any faith could send their children and know that no undue advantage would be taken of their situation to prejudice them in favor of any special faith. The institute throughout its history remained true to that ideal.

Some will say: This is the trouble with you Universalists. You are too fond of liberty—too independent—too individualistic! You have always been poor conformists. It is true. Denominationalism in the sense of unquestioning obedience to an institution has never made much headway with us. Perhaps that is one reason why we remain small after all these

years. Such an organization as the great Methodist Episcopal Church with its Episcopal system—bishops, district superintendents, conferences, where each minister goes where he is sent, where each church accepts whomsoever is sent, and tasks assigned are obediently performed—is simply inconceivable with us. A five-year program with us can never be carried out with orders from headquarters. May it never be otherwise! It is a part of our heritage. For we are glad the religious support of the local church, of the state and national organizations, is voluntary, notwithstanding all the problems and difficulties that thus result. We are glad that those who, as we say, are loyal and sustain our work are so, not out of any fear, or intimidation or constraint of any kind, but because *out of this freedom* they are led to believe that this is what they should do and want to do, or if the project is not exactly what they themselves would have chosen, they say: Inasmuch as this is what our church has elected to do, we will help to put it across. On this principle we have won men to our work in this state and will win them to the Five Year plan.

In the third place these fathers insisted that the God we worship must be good—one whom we can really love and adore. I say "the God we worship," not the God of whom we may conceive. The most outstanding preacher in America to-day said to me privately, that there was one thing he would rather do than anything else in the world, and that was to give the young people of to-day a correct and satisfying theism. But to my mind the most important thing in a man's religion is not his conception of God—which is intellectual—whereby he may be classified as theist, atheist or naturist, but it is the God he actually loves with all his heart and mind. For that is what determines his conduct, his life. Where his treasure is there his heart is also. A man is what he worships; where he loves, he lives.

So these Universalists of whom we are thinking to-day said: The God we hold up before men must be good, not simply called "Father" but be a good father, loving, just, merciful. Universalism was a protest against the kind of God that ethically men could not honestly worship. John Stuart Mill in his oft-quoted declaration was right in accord with this. If God, he said, was the kind of God the Orthodox of his day represented, then there was one thing that such a God with all His almightiness could not do, He could not make him worship such a being, and if this God should send him to hell for not thus worshiping Him, to hell he would go. We still insist with these fathers of the faith that the God we worship must be good—according to our conception of goodness. Our ideas of goodness may have developed somewhat, but the God we to-day adore must be morally the Highest to us. We will worship nothing lower; we can worship nothing higher—to the end that we may be children of the Highest, doing the work of justice, love and good will.

Once more these Universalists of a century ago—because the Highest was their God—asserted and insisted that no single life is negligible. Every one is to count one. Each belongs to the family of God, and not one is ultimately to be shut out from the good things of the Father's house.

Universalism was a protest, not intellectual like that of the Unitarians, but of the heart. These founders of our faith listened not to the creeds, nor to any letter of the Bible, but to their own truest humanity as the very voice of God—to the spirit of justice, good-will and love. And see to what this led them! Just as when the Jews, whose God was at first merely tribal—one among many—when they commenced to be moral and value righteousness, inevitably began to conceive of their God as righteous, and to see that what was right in Israel must be right in Syria and Edom, and were inevitably led to the truth that there is but one righteous God and universal Lord. So when these fathers trusted themselves to the guidance of this spirit of humanity, of love and good will, where should they stop to draw the line? With race, or color, or class, or religion? They could not stop anywhere—this spirit carried them beyond the barriers of race and religion and social class. It was universal in its implication; it is love and good will to *all*. He who loves some and hates others, as some were taught to do not so long ago, is not guided by love, does not believe in love, in God. Love is no respecter of persons.

We sometimes say of these Universalist patriarchs that they were continually engaged in controversy, endeavoring to prove that all souls would be saved—in some future world. But we need to appreciate that human attitude. From that eternal bliss which they set forth as the goal of human life, they refused to exclude any one—even the least. No wonder they smiled at the Orthodox man who, reporting that some person had been converted to the Universalist faith, remarked he had hoped that this person would come to a better belief in God.

That democratic desire for good for every one, that social purpose—as of the very spirit of the Highest—that seeks for justice for every man that he may have opportunity to come to his own and truly live, is our religious heritage.

We hear a great deal to-day about the importance of letting the principle of natural selection operate among men, and of the danger of meddling and by our interference helping on the propagation of the unfit. We must particularly guard the Nordic strain. But for our part we rejoice that the spirit of this faith leads us to insist on the right of every person and every people, and to protest against the implied doctrine that the best things of this world or any other are for any favored or superior class. Every man, to quote Bentham again, is to count one.

This gospel that worship must be honest, that man must be free to live his life and progress, that God must be unqualifiedly good, that no single person is to be treated as of no account, is what has been bequeathed to us by these fathers. I do not want to boast, but what church has a more priceless heritage, more vital and pertinent to-day—whether you think of the issue presented by the Scopes' case, of the industrial conflict or of the problem of international peace and good-will?

What church has a more evident mission in the challenge of its own gospel? May we to-day by our fidelity to the commission of this gospel show we are worthy of our heritage!

Our Prayers Together

Carol T. Restall

GOD IN THE SOUL

O, that I knew where I might find him. Job. 23 : 3.
For in him we live, and move, and have our being. Acts 17 : 28.

Sunday, Dec. 20

"Man's soul is the key to the soul of the universe. The 'master-light of all our seeing' is the human Reason and Conscience and Affections, and by these we are to interpret the Infinite Mind from which they are derived."

O Thou who art Infinite Perfection, we thank Thee for Thyself; and we know that out of Thy power, Thy wisdom, Thy justice and Thy love, have flowed forth this world of matter, and this world of man, and that kingdom of heaven whereunto we all hope to enter at last. We thank Thee for Thy loving-kindness and Thy tender mercy, which are over all Thy works, and where we can not see, save through a glass darkly, we will trust Thee, with infinite longing and with absolute confidence, and with that love which casteth out every fear. *Amen.*

Monday, December 21

Can we ever be sure of the fact of God? Can we be as sure, for example, as we are sure of the existence of our friend whom we see and talk with every day? Let us search for our innermost doubt. We can not see God's face, we can not touch His hand, we can not hear His voice, as we see, touch, and hear in the case of our friend. Is this true? Recollect that we never see or touch or hear the soul of our friend. That which thinks, aspires, and loves, is beyond sight or sense. He never quite sees us. Nevertheless, they suffice. We are perfectly sure of each other's thought and love and reality. At our best, we see and know—the soul of our friend. So also, is our knowledge of God.

Charles F. Dole.

O Father, we thank Thee for the human world, whereof Thou hast made us in Thine own likeness and image. We thank Thee that to the human soul Thou impartest Thyself, giving truth to all who use their minds aright, warming each faithful heart with love, and revealing Thyself to whoso with honest purpose looks up and seeks after Thee. *Amen.*

Tuesday, December 22

When we stop to reflect, we all find that in addition to the outer life we live, there is a deep inner life, however indifferent we may be to its significance. Our finite selves do, at times, open out on the Infinite. Our particular consciousness does, occasionally, realize that it is but part of the Universal Consciousness. The mystical experience belongs to every life, only most of us do not recognize it as such, or appreciate its true meaning.

John Herman Randall.

O Thou who art everywhere, whom no eye can see, but every heart can feel, we flee unto Thee, and for a moment would hold Thee in our consciousness, who art not far from any one of us, but always hast us in Thy care and keeping, watching over and doing us good. We would remember before Thee our joys and our sorrows, our hopes and our fears, our good deeds and our transgressions.

Fill us with noble aspirations which shall bear us up to higher and higher heights of human excellence. Pray with us in our prayer, teaching us the things we ought to pray for, and strengthening us mightily in the inner man. *Amen.*

Wednesday, December 23

On every side, the relation of our life to the supernatural which penetrates and enfolds it, betrays itself in our consciousness. The intellect, which seeks to transcend the finite in space and time and truth, the conscience, which owns the infinite in duty and stays itself on the infinite in love, indicate the scale of our affinities and attest a nature that liveth not by bread alone, but by every word of communion with God.

James Martineau.

Father in Heaven, we thank Thee for the world of spirit, whereof Thou hast created us in Thine own image and likeness, vested with immortality, having a foretaste here of everlasting life. We thank Thee for our body and for the spirit which far transcends this vast material world. We thank Thee for the mind, which loves use and beauty and truth; for this conscience which would know right, and the overmastering will which would do it all our days. We bless Thee for feeling the infinite, the religious soul which Thou hast planted in us; yea, we thank Thee for this soul, which without searching can find Thee, and hold communion with Thee, thus receiving blessed inspiration from Thy presence. *Amen.*

Thursday, December 24

The greatest thing in the universe, next to God, is human life, and the greatest thing in human life is the fully developed Personality, and the developed Personality is the one in whom the Divine and the human are blended in conscious unity. And to be thus one with God is to be conscious, here and now, of the Life that knows no end.

John Herman Randall.

O Lord, we thank Thee for those of past times or of our own day, who have brought to human consciousness the greatness of our nature, the nearness of Thy presence, and the certainty of Thy love. We bless Thee for those whose words have taught, whose living breath still teaches us wiser desires, grander truths and loftier hopes, and chiefest of all for those whose lives reveal so much that is human that we call it divine. We thank Thee for the greater world of spirit, whereof Thou hast created us in Thine own image and likeness, vested with immortality, having here a foretaste of everlasting life. Day by day may we serve Thee with perfect service, and when Thou hast finished Thy work with us, then triumphant, may we journey home to be with Thee, entering into

those joys which the eye has not seen, nor the ear heard, nor the heart of man completely known. *Amen.*

Friday, December 25

We pray no more, made lowly wise,
For miracle and sign;
Anoint our eyes to see within
The common, the divine.

We turn from seeking Thee afar
And in unwonted ways,
To build from out our daily lives
The temples of Thy praise.

And not the less shall hearts be pure,
Nor less shall worship be,
When Thou art found in all our life,
And all our life in Thee!

F. L. Hosmer.

Father, we thank Thee for the great ideas of our own nature, and the revelation and inspiration which Thou makest therein; for the grand knowledge of Thy self, our Father and our Mother, full of infinite perfection, doing good to each greatest and each smallest thing, and making all things work together for the good of each. We remember our daily lives before Thee, and we pray that there may be in us such a confidence in our nature, such earnest obedience to Thee, that we shall serve Thee every day, making all our life one great act of holiness to Thee. *Amen.*

Saturday, December 26

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'erspreading,
But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

Harriet Beecher Stowe.

O Father in heaven, Father and Mother, too, we bless Thee for Thy providence, which cares for us when we slumber, and when we wake. Yea, we thank Thee that underneath Thy care we can lay us down and sleep in safety, and when we wake we are still with Thee. We thank Thee that we are conscious of our immortality, and sure that when we drop the body, we are clothed upon with immortal life, and pass from glory to glory, in a progress which can never end. *Amen.*

The prayers for this week are from "Prayers," by Theodore Parker.

Cruising Close By

VII A Great Editor Visits Boston

Johannes

NOT until after dinner in Boston one night, did I discover that there was another dinner taking place in which I was much interested. There it was before my eyes on the front page of the *Transcript* under "What Is Going On To-night:" "English Speaking Union dinner to J. St. Loe Strachey, English editor, 6.30 p. m. Hotel Somerset."

It was 8 o'clock before I got there. The head waiter escorted me to the foot of a long table where the reporters were assembling. All were exceedingly courteous to one another but showed scant respect for the assignment. "Who is this bird anyway?" said one. "Who is the old boy running the show?" said another. "What is it, British propaganda?" remarked a third. I explained that Mr. J. St. Loe Strachey was the son of an English baronet, and that he had been a practical newspaperman over forty years and had been editor of the *Spectator* (London) for twenty-eight years. This seemed to establish him all right with the crowd. Then as to the English Speaking Union I said I had been a member in Washington since it was started, that John W. Davis was president in this country, the Earl of Balfour in England, and that it promoted understanding and good feeling between the United States, Great Britain, Canada and all other English-speaking countries. This seemed to be enough for them on that subject, and we all moved up where we could hear.

While in England in 1924, I subscribed to four weeklies—the *New Leader*, the main paper of the Labor Party, the *Westminster Gazette Weekly*, edited by Ramsay Muir, a Liberal and at that time in Parliament, the *Sunday Observer*, edited by the brilliant J. L. Garvin, and the *Spectator*, edited by Strachey. Both Garvin and Strachey are independent, progressive Conservatives, or Unionists, as they call themselves. And they belong to the young Unionist group which is about as far in sympathy from old Tories like the Duke of Northumberland and the *Morning Post* as they are from "the wild men of the Clyde," the radical members of the Labor Party.

Of these four weeklies the *Spectator* has become my closest friend. Spiritually it is the descendant of the *Spectator* of Addison and Steele. In its modern form it dates from 1828. It started as a journal of moderate liberalism. It has been forced into the Unionist ranks by the rise of Socialism. It has maintained high literary standards, and usually has carried one article dealing with some religious problem. It has become famous for its brilliant criticisms in many departments of thought and action.

There is no better testimony to the work of Strachey as editor than in the fact that under his direction, the Britannica tells us, "the *Spectator* has more than maintained its own in a period when other weeklies have declined." And that same high authority adds, "No paper in London has earned higher respect or carried more weight in criticism." Its influence has been due to "continuous sobriety, good faith and unimpeachable integrity."

Mr. Strachey had to sit through some old-fashioned introductions.

R. Clipston Sturgis, the Boston architect who

gave us the beautiful Perkins Institution and other public buildings, presided. Philip Hale, musical and literary critic of the *Boston Herald*, paid a tribute to Mr. Strachey and asked him some questions. "The spectator as a rule," he said, "is a looker-on, but the *Spectator* to which we pay our tribute is not an idle looker-on, amused, indifferent, contemptuous. This *Spectator* has mingled with men, taken sides and openly prevailed over wild beasts at Ephesus. He has been a friend to this country when this country needed a friend. He has given the wounds of a friend when our policy has been narrow, provincial and selfish. As a newspaper man I should like to ask Mr. Strachey why English newspapers are better written than ours. I wonder if it is because the English study Latin and Greek, and learn the fine shades of meaning between words. Our educators seem to be trying to turn the colleges into imitations of Bryant and Stratton. In England they teach the classics.

"The great day of the leader of thought expressing himself in the newspaper has gone. We have no successor to the old *Nation*. We have no periodical which is above catering for public support.

"However, many of us in newspaper work over here have learned the art of gentlemanly discussion in print, of accuracy, of fairness, from the *Spectator* edited by Mr. Strachey."

Mr. Owen Wister, who had come up from Philadelphia to attend the dinner, measured up to the finest traditions of after dinner speaking. "Through several recent years," he said, "I have served at home in a double capacity—which at times has been rendered unstable by the march of events. At one and the same time I have been a member of the Executive Committee of the English Speaking Union and president of the *Alliance Francaise*. Although a warm friend of France, I have had to say, 'Better fifty years of Dover than a cycle of Calais.'

"Nowhere will our distinguished guest feel more at home than here in Boston where the inherited customs of the English race find their highest expression. I am pleased to tell him how many years of thanks we owe him. One of his latest services lay in a few words about the characteristics of the people of the United States when he alluded to the not wholly happy manner in which our sister France approached the question of the debt.

"In my own town of Philadelphia is a place called Independence Hall. Inside that is a thing of veneration called the Liberty Bell. Hardly ten minutes from that is the place where we welcome visitors to our English Speaking Union. There descendants of the men who fought under Washington at Trenton, Princeton, Monmouth, Brandywine, Valley Forge, join in welcoming famous men of England.

"Here in Boston where the lantern was hung out in the Old North Church, and where Bunker Hill was fought, descendants of those patriots also carry on an English Speaking Union.

"Are we un-American? So say certain editors, politicians, prelates. We know better. They know better. They mean worse. They do not care for tolerance, good-will, liberty defined and regulated by law.

"One of the very few good effects of the Great War is that we are more sensitive to what goes on everywhere in the world. When the American reads of famine and massacres going on behind a smoke screen in Eastern Europe, he no longer shuts his eyes and blesses the wide ocean which separates him from injustice and distress. Isolation is over, but habit is slow to change. All gathered here regard England as a fixed star of civilization, the light of which shines steadily through clouds and darkness."

Mr. Sturgis, introducing Mr. Strachey, called him "a gallant optimist and a great-hearted English gentleman." He said that one of the objects of Mr. Strachey's life was to promote better relations between this country and England. At the beginning of the war a large number of American newspaper men were in London bound hand and foot by military regulations. Mr. Strachey knew them, understood the way they worked, and their fidelity to promises given. He untied red tape and got them a chance to do their work. "His journal is concerned with daily affairs, but he is a true dreamer. His whole life is governed by a sense of the existence of Deity and the universe as a manifestation of the Divine. To him faith is a fact and a very palpable fact."

Mr. Strachey's Speech

Mr. Strachey, instead of delivering a formal address, took advantage of the events of the evening and of the questions which had been asked, and made his speech sound like delightfully informal and interesting conversation.

He thanked the diners for rising in silent tribute to Queen Alexandra at the beginning of the dinner, and said of her that although she was not regarded as a great woman, highly intellectual, or a world figure, she had profoundly touched the hearts of all English people. "I can't remember," he said, "one unkind word ever being said of her. She had an exquisite sweetness of temper, was one of the best of wives and the best of mothers."

Replying to Mr. Philip Hale, Mr. Strachey said that naturally he was pleased by what the distinguished critic had said of the English newspapers, but that he must say that there was plenty of good English written in American newspapers. In his opinion the best writers did not have as good a chance in the American newspapers as in the English. "The English papers give much more comment and less news, the American papers more news and less comment. Too often in American papers the work of the man of letters is put in a corner when it ought to be high on the page. How does this arise? I believe from a little defect of imagination in our proprietors. They get the idea the people will not stand for high grade things. I tell you, you never can be sure of that. It is an awful bogey that you have to write down to a man. You had better write up. That is one thing I should like to see discovered by the American newspapers—that there are serious readers. In many ways your book publishers are more serious than ours. And remember, one does not have to be dull in order to be serious."

Mr. Strachey then took up a letter he had received from Newton Center in which the writer said: "I understand from published reports that you doubt

the advisability of the United States joining the League of Nations." In reply he made it clear that he had said nothing of the kind. He doubted the advisability of English visitors coming over here and telling the United States what it had better do. "You know your own business," he added.

What he had said was that if the United States finally decided to stay out, it could render great service by a work of co-operation.

Mr. Strachey felt sure of American co-operation with the League of Nations because, he said, "America is the original source of the things for which the League stands—a codification of international law, agreements between nations to disarm, and, best of all, arbitration." "When any nation unjustly breaks the peace of the world," he went on, "I am sure that that nation will find an enemy in America. When any nation helps maintain the peace of the world, it will find a friend in America. And America will be strong especially for the sanctity of treaties."

Of Boston, Mr. Strachey said he had been told that he would find it more like England than any other American city. "In its spirit, its culture, its kind of learning," it did seem like the best parts of his own country. He could think of many ill-spent holidays which might better have been spent coming to Boston. He described the effort of the London Branch of the English Speaking Union to buy a home—how they started out for 5,000 pounds and now had 39,000, with the money still coming in.

On the Future

"I have been called an optimist," said Mr. Strachey. "I admit that I am an optimist. I was all through the war. I never had a sleepless night through fear of not winning."

"Don't believe the croakers," said he. "Don't believe that Europe is down and out—going to the devil. There is no reason for that feeling. There is nothing that old John Bull loves so much as to grumble, growl and grouse (grouch). He is a rough old fellow, has had a hard time and deserves his little grumble

"In the war I learned more of the true nature of the English laboring man and the English private soldier. Our home was turned into a hospital with forty beds. Often when men were convalescing they began to grumble. One man especially got on my nerves and after hearing 'We won't stand this' and "We won't stand that,' I said, 'What will you do about it?' 'What will we do?' he replied. 'I'll tell you. We got together and said we'll obey the good old English rule, grumble and carry on.'

"We are growling about our high taxes. If there were no high taxes, I should not be here. I should have said to myself, 'I am sixty-five. I'd better retire and make way for others.' Having 3,000 more in taxes than I had before, I had to go out and make it. There is an old proverb that 'the best manure for the field is high rent.' There is a great smoke screen of grumbling, but behind it John Bull is getting busy. Our troubles are a blessing in disguise.

"My country has a future. Yours has a greater. Two things will prove your salvation. We find one suggested in a poem by one of my favorite authors. Don't be shocked when I say Walt Whitman. He said, 'The crowning growth of the United States is to be spiritual.'

"One of the greatest things in the United States is the university spirit. Roosevelt once said of the Panama Canal, 'We've got the dirt flying.' You have the dirt of learning flying. You are running up the universities. We are too apt to think we can't make the dirt fly until we have a perfect plan. You seem determined to turn up the lights in the human mind. In that sign you will conquer.

"The bedrock of the United States, on which it stands, I do not find in the great cities. I find it in the homes, situated in towns, in what you call incorporated villages, isolated farms. The country rests on the broad backs of the men in the home towns."

A Friendly Personality

No report, however accurate, can present a true picture of a personality. To the most careless observer, however, it must have been obvious that here was a man of high culture, of fine intelligence. It must have been equally obvious that he was a friendly man who wanted above all else to draw people together.

Those who follow his writings know his broad and beautiful religious side.

Less than a year ago he published two signed articles in the *Spectator* suggested by the three hundredth anniversary of the birth of George Fox, on "The Christianity of Christ." They were copyrighted and published in the United States by the *Forum*.

Let us note one paragraph: "To be pure in heart in the gospel's sense is in practise the most difficult thing in the world. Yet it is so easy in definition as to be almost incredible. The man who is pure in heart is the man who has in his thoughts no materialistic qualifications or hesitations or compromises or reservations. To put it with brutal frankness, he does not see things in a Pickwickian sense. He sees the naked truth unshrouded and unadorned. He does not make terms with heaven or with himself or with the comfortable things of this world. He will not take a 'dope' or an anodyne or a sedative, no matter how small or how apparently innocent the dose. He demands the truth, the whole truth and nothing but the truth. There is no mixture in his mind either for good or evil. Whatever there is in his soul, in his concepts, in his judgments, is pure, unmixed, unclouded, uncompounded."

The wide range of Mr. Strachey's mind may be seen in the titles of some of his books: "From Grave to Gay," "Problems and Perils of Socialism," "The Practical Wisdom of the Bible," "The Manufacture of Paupers," "A New Way of Life," "The Adventure of Living" (an autobiography), "The River of Life," and finally, "The Madonna of the Baracades," a novel.

To this list we must not add the biography of Queen Victoria, as some people do carelessly, for Lytton Strachey, the author of that fascinating work, is a different man.

The visit of Mr. Strachey emphasized the power and significance of the high grade weekly journal.

The subscription rate of the *Spectator*, which he edits, is 30 shillings a year, over $7.00—by no means cheap.

The competition in the field occupied by the *Spectator* has increased enormously in recent years. Periodicals have sprung up everywhere. Daily papers have put out weekly supplements. Societies have issued weekly bulletins.

Opportunities to read in libraries both free and co-operative have increased. Distractions like the movie and radio have multiplied, yet the *Spectator* has forged ahead steadily.

What interests editors, especially, is the fact that it never has catered to the groundlings. As Owen Wister said at this dinner, he hoped it would remain "quipless" forever. There is nothing lurid in its appearance. There is nothing noisy in its pronouncements. In an age of much noise and glare the success of the *Spectator* suggests that there is much in life beside what appears on the surface. It gives all of us confidence to aim for higher standards.

For the last quarter of a century, the editors of religious journals have had a hard time. The competition has been severe. Cost of production has mounted. Some papers have had to effect consolidations. Some have failed. And some have cut down size and saved money in other ways that have affected efficiency. Now there seems to have come a turn in the tide. Editors of religious weeklies have organized. They feel the inspiration of closer contact and mutual help. They have determined that they will be no longer on the defensive but on the offensive. They are going out after the endowment they need and keep after it until they get it. They are going to insist on higher standards. The denominational officials, in some communions, who have naively assumed that their own eleventh-story offices are so important that religious journals are no longer needed, are in for a sudden jar and shock when they collide with the new spirit of a united religious press. Our own officials have taken the lead in initiating movements to strengthen our papers. They take the position that a strong paper means a strong church, and a strong church means the realization of Christian ideals. A forward movement is on and the editors are helping one another.

The visit of a great editor like Strachey, who is one of our most powerful allies, although he is not in our especial field, reveals with startling distinctness our noblest ideals and the imperative duty resting upon us.

The Board in Washington

THE Board of Trustees of the Universalist General Convention, which is the Convention itself between sessions, has just held a successful two-day session in Washington.

In recent years sessions of the Board have been held sometimes in Boston, but usually in New York City. The change to Washington was made for this meeting on account of pressing problems connected with the Washington church which it was felt that the Board could deal with more intelligently on the spot. The meeting was held at this time instead of in January as usual so that there might be no delay in taking advantage of the enthusiasm of the Syracuse Convention and putting into effect its recommendations.

Dr. Atwood Preaches

Dr. John Murray Atwood, President of the Universalist General Convention, preached to the congregation of the Washington Universalist Church on Nov. 29, at the Metropolitan Theater, where they are worshiping, 146 being present. It was the largest attendance of the fall. His subject was "The Changed World and the Adequate Gospel Therefor." His text was from Romans 1 : 16—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." He said in part:

"What is the gospel? Not any doctrine, no matter how true. In saying that I do not mean to make a cheap fling at theology. Theology is essential to a thinking people. But the word is doctrine made flesh and dwelling among us. It is not simply the truth but the truth that is lived. William James said that 'truth is not truth until it is lived.' The gospel is not the teachings of Jesus. It is primarily Christ himself. Who makes the Christian religion an uplifting power in any age? Not the theologians who expound the true doctrine, but all those royal souls, in the true apostolic succession, who having been won to a Christian way of life, incarnate it. Christianity is not a word but a word made flesh and living among us, not a doctrine but a life. If we take out of the Christian religion the person of Jesus, or the person of any one who is in Christ, you have taken out of Christianity all that makes it a conquering power.

"I wish that men would make a better distinction between what a man says and what he is. He may be a rascal and yet what he says may be true. What he says may be false, and yet he may be a good man. Years ago in Minneapolis, those who opposed our church said of Dr. Tuttle, our minister, 'He led people into false doctrine because he was such a good man.' You can not do away with the personal factor. People can understand the truth when it is lived. They can decide if it is something in which they believe.

"Let us go further and ask what is the gospel as truth. I assume that your answer will be the same as mine. It is the spirit of the highest, of love, of good will to every one.

"Ages ago people attempted to answer the question as to why Jesus was divine. They said because of the immaculate conception and they said because of that day of baptism when the dove rested on his head and the voice said, 'Thou art my son. This day have I begotten thee.' I'll tell you why I think he was divine.

"Because he trusted utterly in the spirit of good will, the spirit of love. You know where it led Jesus. You know where it leads many a man in this modern world.

"The problems we face to-day can only be solved by the application of this gospel—this truth as it is lived among men.

"What is the solution of a conflict like the coal strike? Some say the closed shop, or the open shop, or single tax or socialism. The gospel tells us just what to do. The spirit of good will is adequate. Nothing else is adequate. Not until capital and labor come to have a spirit of good will, will we have a solution.

"The problem of crime is the same. If you want to get rid of crime, you must outlaw the philosophy which makes it right for a man to get all he can without regard to others and substitute the philosophy of Christ.

"A boy starts out determined to become rich. He is not particular as to methods. He crushes competitors. He shows no mercy in the bitter struggle. There is one of these boys now known all over the world as a rich man. The net influence of

his life is evil, not because he is rich, not because of his present life, but because this present life of benevolence seems to justify the unscrupulous methods by which his wealth was earned.

"The philosophy that we can not be too particular about the methods we take to get wealth is fundamentally the philosophy which underlies what we call the crime wave. To get rid of one, we must get rid of the other."

The sermon was eloquently delivered and made a deep impression.

Dr. Rice's Resignation

At the service Nov. 22, Dr. Clarence E. Rice had presented his resignation. Following Dr. Atwood's sermon Mr. Lewis, moderator, called a special meeting of the parish at which the following action was taken:

The parish asked the General Convention Board to concur in granting Dr. Rice an indefinite leave of absence and in asking him to take six weeks to consider his resignation. It likewise asked the Board to co-operate "to get a worker or workers here immediately to the end that a golden opportunity may not be lost," and adopted the following minute:

> "For three years Dr. and Mrs. Rice have been inspiring leaders for this parish, Dr. Rice as our able and faithful pastor and preacher, Mrs. Rice as president of the Mission Circle, organizer of a successful adult Bible Class and a W. E. D. O. Circle and helper in every parish activity. We hereby thank the Board of Trustees of the Universalist General Convention for sending Dr. and Mrs. Rice to us.
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> "We express for both of them our respect and affection, and we hope that whether or not Dr. Rice becomes able to take on himself again the full burden of parish work, he and Mrs. Rice will return to us, live among us, take some relation to our work and help put Universalism in Washington on the high plane it ought to occupy."

Dr. and Mrs. Rice left for Miami, Florida, Dec. 8, to spend the winter.

The General Convention Board, subject to consent of the local board, appointed Dr. Lowe, Dr. van Schaick, and Mr. M. W. Lewis a committee for pulpit supply, to secure a worker or workers, to confer with Dr. Rice about the future, and have given the committee power to act in the more pressing problems.

Dinner to the Two Boards

Dr. and Mrs. John van Schaick, Jr., gave a dinner at the Cosmos Club, Monday, Nov. 30, in honor of the two boards— local and general—and in the interest of the new National Memorial Church.

Present at the dinner were the Attorney General and Mrs. Sargent, Dean Lee S. McCollester of Tufts College and Mrs. McCollester, Dean John Murray Atwood of St. Lawrence University, President of the Universalist General Convention, Dr. John S. Lowe of Boston, General Superintendent of the Universalist Church, the Rev. Roger F. Etz, Boston, General Secretary, Mr. A. Ingham Bicknell of Boston, General Treasurer, and Mrs. Bicknell, Judge Roger S. Galer of Mt. Pleasant, Iowa, Judge Robert W. Hill of Salem, Mass., chairman of the National Laymen's Committee, and Mrs. Hill, Mr. and Mrs. Arthur Nash of Cincinnati, Mr. Louis A. Ames of New York City, Mr. George B. Jermyn of Scranton, Pa., Mrs. Milo G. Folsom of Augusta, Me., Dr. Frank D. Adams of Detroit, Mich., Dr. Joseph M. Tilden, president of Lombard University, Galesburg, Ill., Mr. Walter Gabell of Philadelphia, and Dr. and Mrs. Clarence E. Rice, Mr. and Mrs. M. W. Lewis, Mr. and Mrs. Frank H. Briggs, Mr. and Mrs. H. E. Williams, Dr. and Mrs. Le Grand Powers, Dr. and Mrs. Frank W. Ballou, Major and Mrs. Gilman W. Smith, Mr. and Mrs. C. Leonard Brown, Mr. Wm. L. Perham, Miss Perham, Mr. and Mrs. M. B. Granger, Mr. and Mrs. E. J. Way, Mr. and Mrs. Arthur Knotts, Miss Alice C. Atwood, and Mr. Chas. S. Davis.

Those who spoke at the dinner in behalf of the General Board were Dean Atwood, Judge Hill, President Tilden, Dr. Lowe and Mr. Nash. Those who replied for the local board were Mr. M. W. Lewis, moderator, and Dr. Rice.

The speakers expressed the hope and belief that work on one unit of the new church could be begun in the spring. Arthur Nash made an especially eloquent reference to a change in his own standpoint from opposition to the National Memorial Church to support. He expressed the conviction that a great spiritual work could be done in any kind of place providing that was the best available, but that with ability to properly house a beautiful work and a beautiful faith, the situation changed, and that the spirit was quenched if we failed to do our duty.

Judge Hill and Dr. Rice paid high tributes to the loyalty of the Attorney General and Mrs. Sargent. "The Attorney General just said to me," said Judge Hill, "that he had not done much so far. I replied that he had done more then he realized. When he placed his name on our Advisory Council, gave us his moral backing, he announced to the country that he was behind our Five Year Program, including the Washington church."

Dr. Rice paid high tribute to the two boards and the Washington parish. He closed by speaking of great moments of encouragement. One of these, he said, was the Sunday after the appointment of Mr. Sargent as Attorney General. In the back part of church, he saw the Attorney General and four other men. The Attorney General has been a steady attendant, he said, when in Washington, and his example has had enormous influence in cheering our people here and throughout the country.

Board Sessions

At the opening session of the Board held at the Hotel Hamilton, Nov. 30, Dr. Atwood, president, spoke in part as follows:

> "We meet to-day, missing from our midst some who have been valued members of this Board for several years. We shall often wish for their counsel; but we are glad to welcome the new members of this body, especially as they are from the laity of our church. In view of the added interest and devotion of our laymen their presence would seem most fitting. We may say that the clergy of the Board are pleased to be relieved of the onus of responsibility for any mistakes which may be made by this Board, and for the impossibility of any critics charging that the acts of this body are due to the clergymen's proverbial lack of business competency.
>
> "Our gathering here is auspicious; not only because of the contemplated building of the Washington Memorial Church, but because so far as the recent Convention could indicate any-

thing, it showed a common desire to support heartily the Five Year Plan as it has been prosecuted under the direction of the Laymen's Committee. This is a great change from the spirit manifested two years ago and even from that of a year ago. We give the credit to the efficiency of our various organizations, the worth of their work, and especially to the labors of laymen's committees under the supervision of Judge Hill, now happily one of our number. It remains for us to plan and labor so wisely and effectively as to preserve this fine spirit among our churches and people. We can not depend on wise planning solely: we must show some progress toward the fulfilment of these plans.

Push Five Year Program

"First, and paramount, there must be no relaxation in the determination to carry out the Five Year Plan, no let-up in the work of winning the doubting or obstinate parishes and ministers to thorough-going support of its program. As far as possible we should seek to capitalize the good will and enthusiasm of the Syracuse Convention to this end. After a canvass like this one has continued for some time there is apt to come an abatement of enthusiasm and interest, and it is irksome to whip oneself up to the zeal that is requisite. But we can and we must sustain the interest in this program. The necessity of starting work on the Washington church is an added reason for renewed effort to secure the assurance of support that will warrant this important step.

"In my judgment—I have not conferred with the other trustees or officials—the plans should enable the church to erect the parish house first. This could serve both as a place of worship and a center for all church activities while the main church itself was building.

"Second, then, it is important, I think, that we begin the building of the church here in Washington just as soon as the funds in hand warrant. It will both help the local church in its building up of the parish here and the general prosecution of its activities, but it will also make it easier, I am sure, to secure money for what is taking shape as a reality. To this end, I think it very important that there be a thorough understanding with the architects and a building plan determined on before our next meeting.

"I understand that Dr. Rice, who has been such an efficient minister during the period of this canvass when the situation here was critical, and whose counsel in regard to all that has to do with the plans for building this church has been most valued, has resigned because of considerations of his personal health. As undoubtedly the General Superintendent will advise you, we must make no mistake if we would conserve and develop our resources here in providing for the administration of the local church.

Follow New York Pension Plan

"Third, as regards our pension scheme which is a part of our Five Year Plan, I am of the opinion that we must push it. There was a feeling on the part of some that the New York Pension Plan was antagonistic to our proposed pension for ministers for the whole Universalist Church. I am of the conviction, however, that it points the way to the successful establishment of pensions for our church as a whole.

"It is possible for several of our State Conventions to do, or start to do, what the New York Convention has done. A number of them have relief funds, which by going to the legislature as did the New York State Convention they can have converted into a nucleus for a pension fund. The Connecticut Convention is already doing virtually this thing. In this way we will have pension funds being built up in our several states, and it might become the part of the General Convention to supplement these funds where they were inadequate, and co-ordinate all the plans so that the whole ministry of the church would be cared for. I propose that we recommend to the several State Conventions that have relief funds or others that are convertible for this purpose that they consider the wisdom of starting pension funds for the ministers in the fellowship of their respective State Conventions, and confer with the officials of the New York State Convention of Universalists as to the method pursued by them. I further propose that we meanwhile continue to build up a general fund, which shall be for the purpose of supplementing these state funds where necessary, co-ordinating their systems and possibly ultimately amalgamating them.

"I am aware that the opposition to any such scheme will be that we will have state campaigns vying with the general canvass and interfering with it, and obstacles will be discovered in the way of co-ordinating so many different pension plans, but I do not think either of these objectons sufficiently outweighs the advantages of this proposal. It should be borne in mind that every bit of money raised by any state for the pensioning of its ministers is so much money toward the pensioning of our ministry. Furthermore we can raise more through the various State Conventions than we possibly can through the General Convention, and it is good churchmanship to take over this state plan and make it the scheme of the General Convention. It is then no longer purely a state pension system; it is a part of the pension plan of the General Convention.

"And just as local option is the true step toward the securing of general prohibition, so I think, with our form of church government, this is the better way to the attainment of this great object.

Our Missionary Policy

"Fourth, I believe we must have an aggressive missionary policy. I think this should include three things at least. First, we should aim to plant churches where there is a real call as well as need for the ministry of our gospel, and there is no question about the greatness of the opportunity here. This will mean not simply planting churches in what we call strategic centers, or big cities, or creating big churches according to Dr. Nash's scheme, but also in any country districts where there is an evident demand for churches of our faith. Second, we ought to make a very earnest appeal and canvass for men and women of the right type for our ministry. It is useless to start and develop new movements unless we have the right kind of men to take charge of them.

"Some of our ministers show how young men can be directed toward the ministry. Dr. Reed of Watertown, N. Y., seems to have at least one young man from his parish preparing for the ministry all the time. Not all, but many could do as much. We can not depend on a few to recruit our ministry.

"If, as the recent Convention disclosed, there is a deep and abiding conviction in the adequacy and pertinency of our message to the life of the world to-day, this normally ought to result in valuable additions to our ranks. It is evident that ministers of other faiths are increasingly turning toward us. And this evidence of the appeal of our church should gratify us. But we ought also to feel that, if this faith in our mission is genuine, it must result in our discovering and developing apostles of our gospel within our own ranks. I therefore recommend that we urge the Commission on the Ministry to address themselves at once to this task. Then, I think an appeal should be made to those young people entering our ministry to give themselves to missionary service—say for a period of five years in certain definite places. Of course some, because of certain obligations resting upon them, would be unable to undertake this work, much as their hearts responded to it. But I am convinced that many would respond to such an appeal, and if we could have an apostolate of earnest young people fired with devotion to this gospel and to the work of making it more conscious in the lives of the people and in the life of the nation, we should not only see real additions to our constituency, but we would find a splendid spirit pervading our whole church.

"Fifth, in line with what our General Secretary alluded to in his recent 'Team Work,' it is important that the persons connected with the General Office in Boston should keep in as close touch as possible personally with our parishes throughout our Zion. The confines of Massachusetts Bay are felt by some to be very confining. I find there is a complaint here and there that parishes seldom or never see any of our general officers,

and, for that reason, have very little sense of their relation to the general work. We are interested in that which we know about and with which we have in some form personal touch. Where our ministers do not see the importance of educating their people to a sense of their unity with the whole church, of developing their denominational consciousness, or possibly do not know how to do this, it is very desirable from the most practical standpoint that we use every means available of cultivating this sense of the relation of the local church and its worshipers to the Universalist denomination as a whole. The best method of all for this is personal visitation by some of our general officers. It is simply impossible for the General Superintendent to be everywhere. We who are somewhat on the inside know how varied in character and great in number are the demands on his time. And it is very desirable that those of us that can put ourselves at his service to the end that in accord with the true spirit of co-ordination and unity in our work, he may accomplish the largest amount of good possible in this direction. This may possibly involve some expense, and I am aware that there is some criticism that the overhead of our general work is large, but I am sure it is a good investment and will result in both material and spiritual returns.

Church Union

"We do not fail to reciprocate most cordially the desire that has been so frequently expressed of late for closer fellowship and co-operation, not to say union, with other communions. We hail it as a real sign of Christian progress, as well as a testimony to the character and worth of the ministry and services of the fathers of our faith and their successors. One thing we trust is clearly understood: federation, co-operation or even union with others does not require us ever to sacrifice or minimize our particular convictions or our championship of them as we may deem them vital to the life of our human society. It does require, however, that we rid ourselves of the notion, if we ever have harbored it, that such loyalty to our own faith stands at all in the way of co-operation with these others in what is the common aim and concern of all.

"I trust therefore, brethren, that we have come together feeling that the work we have in hand is of the first moment, and that we can well afford to give our time and thought, however valuable, to its consideration to the end that we may develop and utilize the resources of our beloved church for the largest Christian service."

The General Superintendent made an oral report, most of which was confidential.

The General Secretary reported in part as follows:

"The situation in regard to the property in Washington is very encouraging, the sale of the old church having been completed at a satisfactory price. Word has just been received that the sale of the New Hampshire Avenue property, which was dependent upon favorable action by the Zoning Commission on a request to rezone the property, has been completed.

"Definite steps have been taken to bring about the reorganization recommended by the Syracuse Convention; a proposal has been presented to all of the national auxiliaries and the reaction which has come from leaders of these bodies appears to be favorable to doing something immediately toward a consolidation of work. Up to date the plan as proposed covers the consolidation of the work being carried on by the National Laymen's Committee with a Department of Laymen's Work of the General Convention.

"Encouraging news from Japan indicates that with the funds which they have on hand they are proceeding to build the first unit of the church on land secured last summer in Tokyo. This will be a building suitable for Sunday school and kindergarten work which will be attached to the church building itself when that is completed."

The more important matters of Board action which we can report are as follows:

Approved nominations of the Cabinet for Commissions and gave the Cabinet power to fill vacancies.

Discussed the Washington situation, conferred with Mr. Lewis, Mr. Williams and Mr. Brown of the Washington board, and appointed the Committee above mentioned.

Listened to forward-looking plans of the Church of Our Father, Detroit, and gave approval. Full details of these plans will be published in the *Leader* at an early date.

Voted to appoint a committee of five to investigate and report on the general field of the relations of the church to education, a Board of Religious Education as recommended by the Syracuse Convention.

Discussed the proposed Southern Pilgrimage in 1926 and authorized the appointment of a committee of arrangements.

Considered plans for reorganization of denominational departments and the setting up of a Department of Men's Work in the Convention, referring details to the Cabinet with power.

Heard with interest a report of progress in Japan and passed a vote of appreciation to the Board of Foreign Missions and the Japan Council.

Voted to concur in resolutions of appreciation passed by the Washington Church for Dr. and Mrs. Rice, who find it necessary to take a vacation from the work of the parish because of ill health.

Thoroughly discussed plans for the new National Memorial Church and decided to begin building the parish house at the earliest possible date.

Commended the Washington parish for their courage and efficiency in carrying on the work under trying conditions and expressed appreciation for the continued help of Dr. and Mrs. van Schaick.

Listened to a report on a proposed church extension policy and adopted it as a guide for future appropriations. The report follows:

A Church Extension Policy

It is recommended:

1. That an Executive Committee of two from the Committee on Missions be created, including the General Secretary, to act with the General Superintendent in a supervisory and directive capacity in reviewing all matters pertaining to church extension problems and to determine upon a course of action to be followed as to appropriations, methods of procedure, opening of new fields, choice of ministers, etc.

The third member of the committee shall be nominated by the General Superintendent, subject to the approval of the Missions Committee as a whole. The President of the Convention shall be *ex officio* a member of the Executive Committee.

2. Appropriations shall be based upon a fixed percentage of the amount that is raised in the local church asking for aid. Towns and cities shall be classified as to size and importance with the understanding that places of a certain grade as to population shall not receive above a certain stipulated maximum appropriation except by special action of the Board of Trustees. All exceptions to the percentage rule as to appropriations must be authorized by special vote of the Executive Committee on Missions.

3. Appeals for appropriations shall be made by the boards of trustees of the churches to receive them. Said appeals shall be accompanied by a formal vote of the parish taken at a regularly constituted parish meeting, and they shall be accompanied by an itemized statement of receipts and expenditures representing the local church budget for the current year, and such other information as may be requested as to size of society, num-

ber of contributors, population of town or city, number of churches in same, etc.

4. Churches receiving Convention appropriations shall be required to fill out in full and file in the office of the General Superintendent once each quarter the report blanks supplied for the purpose of tabulating the progress that is being made. Checks in payment of appropriations shall not be sent forward unless the said report blanks have been properly filled out and filed in the General Superintendent's office on the date specified for their receipt at headquarters; said report blanks certifying that required amounts have actually been paid in by local contributors. Appropriations and payments shall be made conditional upon payment of quotas and other obligations called for by the General Convention in support of its general work.

5. The purpose of the Convention in making appropriations for churches is to tide a parish over a period of depression or to bring newly created societies or old ones which have been reinstated to a self-supporting basis. It shall therefore be the policy of the Church Extension Department of the Convention to make appropriations with the definite agreement that they shall be reduced from year to year until they are wholly discontinued.

6. It is the policy of the Church Extension Department to plant movements in unoccupied fields as rapidly as funds will permit, and to start no new movements except under the direction of the Executive Committee on Missions, and until a comprehensive survey of such fields has been made to determine the merits of the situation in advance.

Continued the appropriation from the Golden Rule World Service Fund for the Federal Council of the Churches of Christ in America.

Instructed the Commission on the Ministry to meet and plan for future work to secure recruits for the ministry.

Called attention of graduates of Crane and Canton Theological Schools and of ministers in service of the possibilities for graduate study at Ryder and Chicago University.

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BY ORDER OF THE BOARD OF TRUSTEES

FOLLOWING is a Resolution unanimously adopted by the Board of Trustees of the General Convention on December 1, 1925, and ordered published in the *Leader:*

Resolved, that this Board desires to express to Dr. and Mrs. John van Schaick, Jr., its appreciation of their courtesy and hospitality in arranging an opportunity for the Trustees of the Convention and of the Church of Our Father to become better acquainted; and further, that the Board records its gratitude for the splendid and unselfish service which Dr. and Mrs. van Schaick are rendering to the Washington church at the present time, just as they always have in the past.

The General Superintendent on Church Unity

AT Syracuse, Dr. John Smith Lowe in his report to the Convention spoke as follows on Church Unity:

"Two years ago at Providence we unequivocally declared ourselves to be in favor of Christian unity to the extent of closer organic co-operation with like-minded spiritual fellowships if the door should open to a possibility of this character in such a way as to compromise neither the truth we proclaim nor the principles for which we stand.

"Overtures, from whatever source they may come, asking us to enter into negotiations with other forward-looking souls, with the consummation of an event of this kind in mind, should occasion no alarm in our ranks. Neither should contingencies of this kind take from us one particle of our incentive to do and dare for the historic church we love and cherish. In fact, if we are true to our Universalist principles we shall find in such overtures and negotiations a greater incentive than ever to renew and redouble our efforts to magnify our own word and work as a church. In that event if a new alignment some day makes its appearance we shall be able to go into it with a feeling that we amount to something worth while. If, on the other hand, no such alignment develops, we shall amount to something worth while just as we are.

"The paramount need of our age is for constructive spiritual leadership. Such leadership can only come from the minds of those who know how to bring religion and reason together in the partnership of a common spiritual enterprise. Herein lies the hope of the world and the one ray of light for our twentieth century civilization. If faith persists in stubbornly resisting the progress of science in the hands of honest, intelligent men and the two fight it out to the bitter end, the struggle can have but one issue at last, and that is the eclipse of faith. Religion must be made to find in science its strongest ally and science must be inspired to find in religion its truest friend.

"The leaders of thought and action in the years immediately ahead, in the fields of industry, economics, social reform and international relationships, will be men and women thoroughly schooled in the use of the scientific method and the scientific spirit. They will bring to bear upon the complicated and delicate problems of our common existence a degree of intelligence and accumulated knowledge hitherto unknown.

"They will command mechanical resources of undreamed of and as yet undetermined potential power. It is even conceivable that they will gain control over matter to the extent that they will break down the elements themselves into the electrons and ions of which they are composed. It will then be comparatively easy to recombine these electrons and ions in such a way as to form them into gold, silver, platinum and all the other precious metals and gems. The dream of the ancient alchemists will have come true and the reality will be greater by far than the ancient dream. Synthetic food materials more nutritious than those we grow in the earth will be quickly obtainable as if by magic. A teaspoonful of water will be found to contain energy to the extent of 175,000 horse power.

"God grant that as we move forward into this new empire of super-intellect and mechanical mastery, we may carry with us the all-pervasive spirit of an enlightened religious leadership, that will bring science and spiritual passion together as twin brothers in a concerted movement for the advancement of Christ's Kingdom of love and peace on earth.

"There is, in the nature of things, no excuse for

faith and reason to walk in different paths and toward opposite goals. Religion must become rational and rationalism must become religious. Religious liberals alone can stretch the rainbow of hope across the troubled sky.

"We are living in an age in which isolation and insulation are no longer possible. Events coming upon us so rapidly we do not as yet fully comprehend their significance have revolutionized our modes of thought and habits of life. They have pushed economic groups, races, nations and religious denominations up against one another until we are all huddled together in one dooryard. We have a great deal to say as to whether or not we shall go into a man-made league of nations. If that is all we see at stake it will not make much difference in the long run whether we go in or stay out. Some day we shall awake to a realization of the fact that we are already in a universal league of nations. God put us into such a league when He made of one substance and one blood all races and nations of men. We are not under the necessity of making a league of nations and we can not unmake the one God has made. We do not have to go in; we are in and we can not get out if we try.

"We may go on in the future as we have in the past, living our lives and ordering our affairs in defiance of the laws ordained by God to govern the league to which we belong, and suffer the consequences, or we may learn how to live our lives and conduct our affairs in conformity with those laws and reap the priceless benefits.

"The future of religion and religious institutions will work itself out in recognition of and in obedience to these fundamental principles."

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IRVING BACHELLER GIVES CHIMES TO ST. LAWRENCE UNIVERSITY

THE story of a beautiful and appropriate gift from Irving Bacheller to St. Lawrence University is told by Mr. G. A. Manley in the following article taken from the *Canton Plaindealer:*

No more beautiful or more appropriate gift to St. Lawrence University has been announced than that which President Richard E. Sykes made public last week. Irving Bacheller, beloved by all Laurentians, Canton born and Canton reared, graduate from the university in 1882, is giving a chime of ten bells to be placed in the tower of the new Gunnison Memorial Chapel. The North Country's noted author and lecturer has thus signalized his love for his Alma Mater and for his late wife, Ann, who lies buried in Evergreen Cemetery, close by the campus.

The chime will practically duplicate the well known set of bells given by Mr. E. C. Converse several years ago to Christ Church, Greenwich, Conn. The largest of the ten bells will be in the key of F, with the other nine scaled to make possible the rendering of music in either of two keys. The famous Meneely Bell Company, of Troy, now has the work in progress, and Dr. Sykes predicts the chimes will be among the most famous in the entire country.

To those hereabouts who have known Irving Bacheller so well over so many years there is seen in this handsome gift a reflection of the inner man, the poetic side of his nature, the appeal to the mystic, the beautiful, all that is pure and wholesome. Forth from the crest of campus hill, out from the lofty tower to rise over the Gunnison Chapel, these chimes will ring forth their song. Up on Waterman Hill where Irving Bacheller was born and lived as a youth, from one end to the other of Paradise Valley of Eben Holden fame, out over the Pierrepont Hills, they will echo and re-echo their message.

The hillsides made famous by the author in his books will reverberate with the music, wafted to them from the heart of the man whom they nurtured. In all his wanderings and successes Irving Bacheller has never forgotten nor forsaken the old haunts, nor the old friends. Every year he returns to them.

In these chimes he pays an eloquent, soul-stirring tribute to the wife he loved so dearly. Romance, sentiment, beauty, all appeals to the highest and best in life, are embodied in such a gift. Speaking editorially the *Watertown Times* says in part: "The chimes will:

"Peal purely,
Demurely,
And with a tone so surely
Divine that all must hear.

"Through the years these bells will send forth their music over the country made famous by Mr. Bacheller's own books and will remind the oncoming generations of the same healthy sentiments which this writer set forth in his books, stories which William Dean Howells once described as being as pure as water and as wholesome as bread."

The Gunnison Memorial Chapel will be all that could be desired. One of the dreams of President Sykes is finding its realization. With its Estey pipe-organ and practise organ, with the chime in the tower, the building itself so designed architecturally as to be receptive to these outstanding features, and lending as it will a charming atmosphere to the student life such as could be gained in no other way, nothing more could well be asked.

The future St. Lawrence is in the bulding. One need only shut his eyes and look into the future—the new campus with its avenues lined by stately elms, a golf course stretching down to the river, the new buildings now under construction and those in prospect. The foundations have been well laid.

* * *

THREE STORIES FOR CHRISTMAS

Once more the time draws near the birth of Christ, and it will not be amiss to let our minds run back upon old, familiar things. Never in the long human story has there been such a birth; never has the coming of any other child meant what the coming of this child meant. Of all who looked, that first Christmas night, on the babe of Bethlehem, there was not one—not Herod, nor the wise men, nor the shepherds, nor Joseph, not even Mary herself—who so much as dreamed of what he was to bring to pass. For it is not too much to say that when Mary's son was born volume one of the world's history was closed up, volume two was opened. And that is true whatever view we take of the marvelous stories of the Evangelists, or of what theology calls "the Person of Christ." Every time, during this year, we have written the figures "1924" we have borne witness to the fact that, for us at least, there are but two great divisions in the world's history: there is the world B. C., and there is the world A. D., and the boundary-line runs by the manger-cradle of Bethlehem. Nor is there any sign that this ancient reign of Christ in human affairs is ever likely to come to an end. On the contrary, this day bears witness, as unmistakably as any day in the past, to the truth of Emerson's saying that the name of Jesus is "not so much written as ploughed into the history of the world." A handful of freshly gathered illustrations may make appropriate reading for this last week of Advent. They will not be the less suggestive because they are all gathered in foreign fields.

The first comes from Italy in the form of Giovanni Papini's "Story of Christ." It is the work of a man who a few years ago was an unbeliever; but the foaming flood of war forced him to seek fresh anchorage for his life; he found it in Christ, and his book is his confession of faith. To some readers it may be that it will make no appeal, it is too heated, not to say hysterical. But this does not matter; the significant thing is that a Life of Christ written in open disregard of modern criticism but in a

white heat of personal conviction, has found readers by the tens of thousands alike in Italy, France, and Great Britain. How shall we explain it? In part, no doubt, by the personality of the writer; in part, too, some will add, by the skill of the advertiser; but for the most part, surely, by the eternal fascination of the writer's theme.

From Italy I turn to Japan. A remarkable human document was published last year by the Student Christian Movement under the title of "A Gentleman in Prison," and containing the confessions of Tokichi Ishii written in Tokyo Prison. Ishii was awaiting execution for murder. Two lady missionaries who visited him left with him a copy of the New Testament. One day when he was tired of doing nothing he took down the book and began to read. What followed is best told in his own words. "I went on," he says, "and my attention was taken by these words, 'And Jesus said, Father, forgive them, for they know not what they do.' I stopped; I was stabbed to the heart, as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it his compassion? I do not know what to call it. I only know that with an unspeakably grateful heart I believed. Through this simple sentence I was led into the whole of Christianity."

I turn last to Equatorial Africa. Some fifteen years ago one of the most brilliant young men in Europe was Dr. Albert Schweitzer, professor of theology in Strassburg, organist to the Paris Bach Society, author of "The Quest of the Historical Jesus"—and all before he was thirty years of age. Orthodoxy, naturally, took alarm at his revolutionary theories, but he closed his famous book with these words:

> He comes to us as one unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is.

Then, a few years later, came the astonishing sequel. By giving organ recitals he obtained the means to equip himself as a doctor. Then he gave up his chair, turned his back on Europe, and buried himself among the natives of French Equatorial Africa "on the edge of the primeval forest." So still does the old story repeat itself: "They fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh."—*Manchester Guardian.*

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MRS. EFFIE E. YANTIS

New Hampshire is to lose a woman who has played a large part in the political and club life of the state. Effie E. Yantis is soon to become a Vermonter. The only woman in the state who has been honored by re-election to the New Hampshire General Court, who sat through two consecutive terms in the House of Representatives and who has taken a more active part in its proceedings than any other woman, is, within a month's time, to go to Rutland, Vt., to live.

Rev. Arnold S. Yantis has resigned as pastor of the First Universalist Church in Manchester. He is a wonderfully fine man, an exceptionally eloquent preacher, a man whom his people will lose with regret and who will receive the eulogy of his home newspaper. Mr. Yantis knows how highly the writer regards him and his work. But this editorial is about his wife—an appreciation.

Before Effie Yantis went to the legislature she was known to club women from one end of the Granite State to the other. Highly educated, of exceptional culture and refinement, her message to the organizations before which she so often appeared was always uplifting. Her themes were ever the betterment of home life, improvement of social conditions, wiser training of children, purer home and civic life.

During her two terms in the legislature she served on important committees. In the 1923 session as a member of the Committee on Public Health she was active in her campaign for better laws to protect the health of the citizens of the state. She also introduced a number of bills for the direct betterment of the conditions pertaining to women and children. In that session the big fight centered around the 48-hour law and Mrs. Yantis lined up on the side of those who were seeking to obtain shorter working hours for women and children.

In the last session her time and energies were concentrated upon the Child Labor amendment. She sought re-election for the avowed purpose of fighting for its ratification. She went about her campaign intelligently and tirelessly. The amendment was hopelessly turned down, but Mrs. Yantis fought a valiant fight and was not disheartened by defeat. She had a vision of the day when the battle is to be renewed and successfully waged against the exploitation of the child in industry.

Mrs. Yantis has been called an idealist. She probably would be proud to be so termed. She certainly is a woman with ideals—and ideas. She has the courage and persistence to work for those ideals untiringly.

The *Telegram* is proud to voice for the women of Concord their regret over her departure from the state, their desire that she continue her splendid work in her new field, their warm affection for her personally and their best wishes for her happiness.—*Lillian M. Ainsworth, in Concord Evening Telegram.*

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SELLING HEALTH

Philip P. Jacobs

Health has become a commodity which is about as readily salable as shoes, clothing or automobiles. Pick up an ordinary magazine or newspaper and read the advertisements that offer health, some of them good and some of them bad. There are advertisements dealing with diets, medicines, foods and fancies for the eat-and-grow-thin and eat-and-grow-fat, beauty specialists and physical development artists—the pages of nearly every publication are full of them.

But health can not be bought as easily as that. There is no one patent diet, no one simple remedy, no method of exercise that will guarantee good health to everybody, or to any considerable percentage of individuals, or even to one individual for all of his whole lifetime. It simply can not be done.

Since 1904 there has been in the United States a growing movement to sell health to the public at large. As in the case of automobiles, the selling has been done under various plant or trade names, so to speak. If all the automobiles were of one kind, or of one name, there probably would never be so many millions of owners as there are to-day. They are sold under various names, but they are all automobiles, even the much maligned Ford. So with health. Organizations of various kinds are selling the prevention of tuberculosis, the prevention of cancer, the prevention of venereal disease, the prevention of heart disease, the promotion of child health, and so forth. These organizations, the National Tuberculosis Association, the American Social Hygiene Association, the American Society for the Control of Cancer, the American Child Health Association and many others, are simply following good business practise in selling a concrete specialty to a public that thinks of its health in concrete terms.

That this type of salesmanship is effective, we may illustrate very easily by one movement—the tuberculosis campaign. In twenty-one years of work, the tuberculosis associations, national, state and local, have spent approximately $30,000,000. The money was used toward education and toward organization of community resources in trying to sell the public a few simple facts such as these, that tuberculosis is curable, controllable and preventable, and that every community can and should provide nurses, hospitals, sanatoria, dispensaries, open air schools and other agencies for preventing and treating the disease. As a result of this investment of $30,000,000 the National Tuberculosis Association and its affiliated state and local

associations have sold to cities, states, counties and the Federal Government of the United States provision for the treatment and control of tuberculosis, the value of which at the present time is between $160,000,000 and $175,000,000. The annual budget of maintenance for these institutions of various kinds is more than has been spent in twenty-one years of selling health. Looked at from another angle, in twenty-one years the tuberculosis death rate has declined from a little over 200 deaths in every 100,000 people to ninety-four in every 100,000 people. Where two persons died fifteen years ago from tuberculosis, only one will die this year, a saving of 100,000 lives and their earning power to the United States.

The annual sale of Christmas seals has provided the money to carry on this great campaign for selling health. Much needs to be done yet. People must be told more about tuberculosis and about their own health. There are still hundreds of thousands of cases of tuberculosis in the United States. To stamp out the disease means continued effort. You and other readers of this paper are invited to share in the life-saving enterprise.

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THE STORY OF A SINGLE CLASS

In these days when church school workers are considering pro and con the idea of organized classes, I want to tell you about the Tomadachi class of the Arlington, Mass., First Universalist Church school.

The name Tomadachi is Japanese for friend or friendly, and the class is made up of young ladies eighteen to twenty-two years of age It was started three years ago with thirteen charter members, eleven have been added, four lost, two have become associate members and this year the class starts with twenty active members Very active I may add, for they are so sincerely interested in their class, what it stands for and each other. Most of these girls are business girls, two are attending Tufts College, three are brides, one is secretary to Dr. Coons at Headquarters.

The leader and guiding spirit of this group is Stella Marek Cushing. When the class started Mrs. Stanley Manning cooperated with her, but when Mr. Manning became State Director of Churches in Maine, and the family went to Augusta to live, she became an associate member of the class and since then Mrs. Cushing has carried on the leadership alone. Her splendid womanhood and personality as well as her devotion to her church, make her an ideal leader, to whom these girls are very devoted. She is very close to each and every one of them, always ready to help, advise, share or sympathize.

The class has two social or business meetings each month, besides being together in the church school on Sunday, and it is a very significant fact that the highest percentage of attendance is at the church school class rather than at the social meetings, a fact that very evidently speaks for itself for the kind of work Mrs. Cushing is doing with these girls.

One of the brides is superintendent of the church kindergarten, another member acts as her assistant. They join the class at 12 o'clock, after the kindergarten period. Another is superintendent of the primary department and still another teaches a class—and all of these girls doing church school work have had some form of training for it.

Ruth Griffin has a wonderful record for attendance at church school—sixteen years without a break. Who can beat that? Myrtle Belyea, besides being secretary to Dr. Coons at Headquarters, has done some fine work in the Y. P. C. U., and is now vice-president of the State Union.

Each year at least four members have been to Ferry Beach for some institute.

At the social meetings the girls do some kind of mission work, mostly for Miss Hannah Powell at Sunburst. The first year they made towels and face cloths. Last year they made gingham dresses and bloomers for girls down there, also some layettes. This year they are dressing dolls for Miss Powell's little girls. They are sewing on something for somebody all the time.

Besides this work, they have presented to their church school a fine blackboard, and that beautiful picture, The Boy Jesus in the Temple, and have pledged $100 toward the new parish house fund. To get the money for all these activities the girls have earned it by giving entertainments and suppers—all of which means much hard work and tactful leadership. All of their meetings, whether social or business, are always friendly and harmonious, never any discord. They truly live up to their name.

We who are privileged to know of this class of girls and the work they are doing are very proud of it, and proud of the way Mrs. Cushing is keeping them together, giving them high ideals to follow and work for, making their lives Christian.

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THE PARABLES OF SAFED THE SAGE

The Parable of the Footstep on the Stair

After that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our Summers, we gathered our children about us and were proud and glad. And the children said, Father and Mother have sailed for Forty Thousand Miles upon the Seven Seas, and have seen Strange Continents and Islands, and now are they Home Again. Furthermore, they have sailed for Forty Years upon the Tempestuous Sea of Matrimony, and have kept their troubles out of the Newspapers. Go to now, and let us give them the Time of their Sweet Young Lives, and celebrate their Fortieth Anniversary. And they did even so. And we feasted and were happy.

And we lingered in that lovely spot longer than we had ever done before, until the Autumn came, and the Leaves turned Red and Gold, and the forests were Glorious. And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning, and the Sun shone radiantly upon the Forest. And I said unto Keturah, Remain where thou art and take thy Supererogatory Beauty Sleep and I will build a Fire.

And I went down the stair, and I gathered Sticks and laid them on the Hearth, and lighted the small Wood, so that the Logs soon were blazing. And as I rose, I heard the footstep of Keturah, descending the Stair, and I stepped forward and greeted her at the Foot, and Saluted her, and led her to the Fire, and said, Behold how goodly it is and how pleasantly warm.

And she stood with me, and said, The day is Glorious, and the Earth is Beautiful, and God hath been very good unto us.

So we broke our fast, and began the day with joy. But before that day had ended, an angel passed that way, and cast a shadow as it passed; and the angel beckoned unto Keturah, and she turned and smiled at me in Farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and the Dawn broke Late and Unwelcome. And the Sorrowful Sun had hidden its face, and the skies wept.

Then I rose, and descended the Stair, and gathered Sticks, and builded a Fire. And as it began to blaze, I rose, and I turned, as it were instinctively, as if I had heard a Footstep, even the Footstep of Keturah, descending the Stair. And there was no sound, but only an Agony of Silence. And I sat me down in Grief and Desolation.

Now the footsteps of Keturah while she was yet Visibly near made Musick as they trod the Common Paths of Life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places.

And I have not lost them forever. For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away.

Now there will come a day when I also shall ascend the Stair that slopeth upward from this mortal world to that which is above. And I know that she will be listening for my coming. Yea, and she will not altogether wait for me inside the Gate; for I shall hear her footstep coming a little way down to meet me, and we shall go in together.

Understanding Our World

The Stockholm Conference

A REPORT just issued by the American Section of the Conference from its headquarters at 70 Fifth Avenue, New Yorks, says:

Statistics concerning the Universal Christian Conference on Life and Work which recently closed at Stockholm, Sweden, support the claim of returning delegates that there has been no such gathering of Christian leaders since the last time the Eastern and Western Churches met at Nicaea, A. D. 325.

The membership of the Conference included representatives of one hundred and three independent churches and denominations from forty-four different countries.

The International Committee of Arrangements included eighty-three different individuals from twenty-seven nations.

On the roster of official delegates, in addition to the representations from the four great sections, American, British, Eastern Orthodox and European, there were nine churches represented from such other countries as China, Japan and South America.

The Eastern Church was represented by delegates from seven different branches. Continental Europe was represented by delegates from forty-four Evangelical Protestant churches, including in that number men from every country on the continent excepting Russia. Eighteen different varieties of Protestantism were represented from Great Britain and the British Empire.

America sent representatives of twenty-five separate sects and denominations including every one of the larger and more important denominations.

The universal character of the gathering is demonstrated by the fact that more than one hundred independent communions officially represented at Stockholm included in their membership approximately three hundred million professed Christians or three-fifths of all the Christians in the world.

The widely representative character of the conference made it necessary to refer all the resolutions presented by the various committees to a Continuation Committee without formal adoption by the Conference. The delegates, however, agreed upon a "message" to the Christian world which was prepared by the Executive Committee and accepted by the Conference with only four dissenting votes. Many of the American delegates expressed the opinion that this message did not go far enough to satisfy their feeling of the church's duty in relation to the problems discussed at the Conference, but voted for its adoption in the realization that more definite action would result from the work of the Continuation Committee.

All the resolutions together with the reports of the Commissions of the Conference are now being collected and will shortly be published by the Editorial Committee of which the Dean of Canterbury is chairman.

The Continuation Committee includes representatives from nearly all of the larger denominations in the American Protestant churches. Dr. Henry A. Atkinson, who was General Secretary and chief organizer of the Universal Christian Conference, has been appointed General Secretary of the Continuation Committee.

The *Nation*, New York, is more inclined to be against a thing than for it. Nevertheless the following extracts from an article by Robert C. Francis are full of interest and may be of service to the warmest friends of the Stockholm Conference:

American optimism may be a virtue or it may be a fault, but when it strays beyond the shores of its natural habitat it is likely to receive some hard knocks. The American delegates to the Universal Christian Conference on Life and Work went to Stockholm this summer full of vague hopes. Just what became of those hopes between Aug. 19 and 30 will never be known. It is certain that days before the conference was over these delegates were assuring one another that "after all the great thing is we have met." Now the people back home are being assured of this indisputable and not very glorious fact. Since the war, groups of business men from various countries have met and accomplished something. So have educators and politicians. Churchmen have arrived at the point of meeting one another. This was not, of course, the minimum degree of success possible. The conference might not have held physically together. One or more of the delegations might have left before it was over, as a few disgruntled individuals did. But that the conference did hold together is not to be marveled at. It was obviously and quite necessarily the concern of its leaders that it should. What is truly marvelous is that men and women who had hoped for so much should now rejoice in so little. Such is the invulnerability of American optimism.

The opening service in the Storkyrkan, or Cathedral, will probably be remembered after many of the other sessions have been forgotten. Against a background of noble architecture and music, and in the presence of a large, distinguished audience, the King and Queen of Sweden with other members of the royal family passed slowly down the central aisle to their seats near the altar, followed at a short distance by the most remarkable ecclesiastical procession we had ever seen. Bishops and archbishops, patriarchs and metropolitans from many countries and communions, with their miters, croziers, robes, and crowns. It was as if the history of the medieval church had come to life, and characters from various chapters had formed this procession for the instruction of a later age. There were faces and figures, too, as well as vestments which seemed to belong somewhere between Constantine and the Reformation. No one could look at this solemn pageant unmoved, but the emotions aroused in the audience may well have been diverse. One young delegate from America was fascinated by the ugliness of the spectacle. The longer he watched the uglier the whole affair became, until the force of the impression grew almost unbearable. Amusement came as a relief. Here was a personage with a golden crown and scepter, wearing a golden robe whose train was carried by a hardly less gorgeous fellow-cleric. There near the end of the line came Bishop Brent and Bishop Cannon marching together, the former looking much at home in his episcopal robes, the latter pitifully naked in a mere cutaway. After some fine music and a sermon the procession, in which the whole audience now joined, moved out of the cathedral. As the delegates filed through the crowd on their way next door to the royal palace for further ceremonies the general observation was passed about that the conference had enjoyed a most auspicious beginning.

In the regular sessions which began the next day we soon became aware of a continued effort to have the conference think and speak together. Having met it was assumed we must agree; but agreement usually meant reaching a lowest common denominator. This process was interfered with by the more spontaneous effort to be frank. The result was what usually happens when a person tries to sit in two unconnected chairs at the same time. We were too frank to agree, and we agreed too well to be utterly frank.

The feeling of lack of unity was partly due to the dissent of the German delegation. It was a delegation and not merely a group of delegates as the Americans were, for example. The Germans soon let it be known that they did not share the hope that had presumably brought us all to Stockholm—the hope of a better world here and now. They were as other-worldly as American fundamentalists, and they clung to this pessimistic attitude with a stubbornness that was now only wistful and now almost bitter. This frame of mind was not inexplicable. It reminded the rest of us of what Germany had passed through during the last decade, and it gave us hints now and then of that

curious mixture of humiliation, revolt, resignation, and perplexity which is always the reward of the vanquished.

A lack of frankness was most felt where it could be least avoided. On the subject of birth control one passionate protest against our would-be unanimity aroused some applause, but apparently met a convincing response from a good German Frau who argued that the regulation of population, like other mysteries, should be left to God. The quest for unanimity on alcoholism, of course, was a *reductio ad absurdum*. The Americans were hampered, doubtless unconsciously, in their efforts to justify prohibition by the grand municipal banquet scheduled for that very evening at which most of them would join in the toasts with their brothers of other lands. Of course, advocacy of prohibition is not the same thing as the practise of total abstinence. But one does rather imply the other. The question of war, one would have supposed, would arouse both frankness and unanimity. That it did not was a real surprise. The conference condemned "the horrors of war"—as any group of experienced soldiers would have done during the past few millennia. Unanimity rather than frankness triumphed on the last day when the message of Stockholm to the world was presented for acceptance. Four diehard devotees of frankness prevented an absolute and technical victory of unanimity, but its moral victory was on this occasion assured.

If the attempt to capture both frankness and unanimity in the same net was doomed to fail, there were other failures that ought not to have been. Both distinguished thought and careful expression were noticeably absent. Many times the only escape from utter boredom was to stop trying to listen and to do some looking. The officials of the conference sat on the platform, possibly to facilitate this very thing. The Bishop of Winchester, head of the British delegation, would have been taken anywhere for an Anglican bishop—portly, white-haired, florid, with an habitual expression of sweet loftiness which lapsed only occasionally into vacancy. It was in his accustomed cheery, chirrupy voice that he remarked, "as our King George once said, the home is the foundation of the nation." Beside his lordship sat Dr. A. J. Brown, president of the American section, a capable presiding officer, but a disappointed-looking old man. Germanos, Metropolitan of Thyateira, probably enjoyed his place among the big four more than did the others, for it did not entail the burden of presiding. Several years of contacts with the West had taught him to leave most of his ecclesiastical paraphernalia at home, and the role of a frock-coated Occidental gave him obvious gratification.

But all of these men together did not attract as much attention as did Dr. Soderblom, Archbishop of Upsala and Primate of Sweden. In appearance he might have been one of those medieval cleric statesmen who ruled their monarchs along with their monarchs' kingdoms. His centrifugal, sandy hair emphasized the height and breadth of the forehead which often wore a frown when other faces, and sometimes his own, were smiling. Now he would sit back, deep in his chair, projecting against the ceiling the problems and solutions which his mind bred. Or he was jumping up to hail a page for an errand which he alone had thought of. When he spoke, he graciously confined his thoughts and words to the three official languages of the conference. But he was too tactful to make a good presiding officer. In ticklish moments he would jiggle the gavel and look at us rather helplessly. What supreme diplomacy hesitancy can be! That the archbishop should have a medical degree with his others, and should also be something of a musician, seemed quite fitting. Clearly he was the real thing, although we had supposed that centuries had passed since the last of his kind had lived.

More serious than the absence of good speaking was the lack of spirituality. It was significant that Pastor Gounlele of France should have turned to the Germans in his address and pleaded with them for mutual love and trust. It was more significant that the Germans sat stolidly in their seats and refrained from any expression of emotion or their inmost thought.

What helped as much as anything to keep the morale of the conference at a low level was the greediness of speakers in regard to time. The incident of Bishop Cannon is typical. He was reading a paper on prohibition that was too long for the allotted time. He felt that the conference must hear all that he had to say, for the bishop is an ardent prohibitionist and most of the others were not. First the warning bell, then the final bell which means "positively no further." The bishop only quickens his speed. Ominous rumblings of feet. An old man calls out repeatedly "time, time, time." The bishop can no longer be heard, but he valiantly continues his fight against time. When he finally gives in, he tells us with a smile that he had just a few more sentences. There is applause. Why?

Fortunately no such incident marred the final session on Aug. 29, which really touched the heights. The auditorium was crowded, for the Swedish Crown Prince, who had faithfully attended all the sessions, was to make a speech. Although it was a good speech and in excellent English, it did not prove to be the great event. Nor did the speech of any of the representatives of delegations. The great moment came near the close when the Archbishop of Upsala rose to speak. A minute before he had been seated in his chair, a magnificent picture of gloomy abstraction surrounded by a sea of standing, applauding, cheering humanity. Now he had risen slowly to his feet. Suddenly we saw the man. We saw that this conference was his. It was he who had dreamed it and labored for it with all his great powers. Now he was taking a last look at his creation, resolved to see it as it was and not as he had hoped it would be. We hoped that we did not appear too disappointing. We were sorry that we had not worked harder, sorry that we had ever been amused or bored. He spoke with wonderful gentleness, as St. Francis must have talked to the birds, and Christ with little children. He was confessing our sins from which he did not claim exemption. "There has been much littleness, meanness, in this conference." He was looking far ahead. "I do not know whether men in the future when they look back at this conference will call it great." He was standing watching us. The conference was over.

What were the results? Not a proclamation with which to return home and conquer the world, but just some new problems with which to return home and struggle. And one of these problems is: Shall the next step be toward unanimity or frankness?

* *

"The most wonderful thing about the Stockholm Conference was the fact that it took place!" One heard this remark again and again—sometimes in tones of surprise at the novelty of the experience; sometimes in impatience that any one should hesitate to yield himself to the immediate impression and launch upon an atmosphere so intoxicating the sobering question, "What does it mean?"

Even now, when weeks have passed and the vivid picture has become a memory, one can sympathize with the mood which prompted the words. It was indeed remarkable that that happened at Stockholm which did happen. For the first time in four hundred years—since Martin Luther nailed his theses upon the church door in Wittenberg—the scattered branches of the Reformed Church met in solemn conclave to take counsel concerning their duty to a world in distress. For the first time in twelve centuries, Occident and Orient, the Reformed Churches of the West and the ancient mother church that claims the name of orthodox, sat side by side in council to testify to all the world the unity of their life in Christ.

The bodies officially represented at Stockholm—more than one hundred independent communions—included in their membership approximately three hundred million professing Christians, some three-fifths of all those who own the Christian name. Only two elements were lacking to make the unity complete: the Church of Rome and the Protestants of the extreme right, those non-conformists, Reformed or Lutheran, like the Southern Baptists and the Missouri Synod, who still regard the appeal for Christian unity as a temptation to un-Christian compromise.—*William Adams Brown, in Review of Reviews.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

We Discover Negro Folk Songs

The Negro and His Songs. By Howard W. Odum and Guy B. Johnson. The University of North Carolina Press. $3.00.

The Book of American Negro Spirituals. Edited by James Weldon Johnson. The Viking Press. $3.50.

On the Trail of Negro Folk-Songs. By Dorothy Scarborough. The Harvard University Press. $3.50.

We have recently discovered negro folk songs, and we predict that a good many other people will make the same discovery in the next few months. Of course we had heard Roland Hayes and other soloists sing negro music and had been thrilled. Academically we accepted the pronouncement of Krehbiel and Van Vechten to the effect that America's most important contribution to the world's music is the product of the negro. We knew that the negro has an unusual gift for rhythm, that he loves to sing, and that America has no folk-songs except his. All this was axiomatic. But we hadn't discovered negro music.

The discovery came about because we read Odum and Johnson's "The Negro and His Songs." We found there a good bit about the spirituals, but we also learned that the negro had his social songs and his work songs as well as his religious songs. We learned how his songs had developed, how he sang them, what they meant in his life. Lines such as:

"My feet got wet in der midnight dew,
An' de mornin' star was a witness, too,"

moved us by their sheer poetic beauty. All of a sudden it became clear to us how much religion had compensated the negro for the hardships of his existence, why he could sing, "I'm so glad, so glad; I'm so glad, so glad; glad I got religion, so glad," almost in the same breath that he sang, "Dis ole worl' bin a hell to me." After having laughed at the strange treatment which the negro has vouchsafed Biblical themes, we realized the fitness of the union of Hebrew legend and story with negro rhythm and harmony. We saw that we were learning more about the negro than all the statistics in the Congressional Library could teach us.

This new view of the negro which we had found is just what Odum and Johnson must have wanted the reader to find. The book is sociological in intent, albeit it reflects the new sociology which is interested in human values. It suggests the negro's attitude towards crime, marriage, drink, and the like, by reproducing the songs in which he celebrates such themes. The reviewer suspects that half a dozen of the work songs which Odum and Johnson propose to include in their second volume will throw more light on the negro labor problem than any ten Ph. D. theses on the question. In other words, "The Negro and His Songs" is sociological pioneering, a splendid, valuable enterprise for two white men in a Southern university to have undertaken. Stylistically it is abominably written. And yet it gave us more than new insight into the soul of the negro: it gave us a vital affection for negro songs.

We didn't know the half of it. James Weldon Johnson's collection of negro spirituals came along, and we read his wise and helpful introduction. What he said about negro rhythm and harmony aided us to appreciate the distinctive elements in the songs. A friend volunteered to play some of the sixty-one songs for us. We listened to the familiar "Swing Low, Sweet Chariot." We recaptured a little of the emotion of hearing Roland Hayes sing "Crucifixion," with its magnificent, "The blood came a twinklin' down." In imagination we could hear a negro congregation exhorting each other to "keep a-inchin' along like a po' inch worm." The lilt of "Little David Play on Yo' Harp" or "It's Me, O Lord" would not let itself be forgotten. Finally we sought out our mandolin from the obscure corner where it had reposed since the days of college foolishness, and since then we have made a nuisance of ourselves by our wretched playing and our worse singing of these spirituals. But we like it and we intend to keep on.

Some phonograph records of Paul Robeson's finished us. No one could resist the moving solemnity of "Steal Away" or "Were You There?" as Robeson's mighty bass rings them out, or the gay rejoicing of "Joshua Fit de Battle ob Jericho" or "By and By" as Robeson and Brown sing them in duet. The first two mentioned fill the listener with a poignant emotion not unlike nostalgia, while the other two arouse him and start his feet to beating time. After hearing these records, we longed to hear a full negro chorus sing "Heav'n Boun' Soldier" or "Go Down Moses." Never again shall we miss an opportunity to hear the singers from any of the negro colleges.

Having gone that far we were eager to read Dorothy Scarborough's "On the Trail of Negro Folk-Songs." In many ways the book was disappointing. Miss Scarborough exerts herself to be cute. Her facetiousness is only irritating at first, but it becomes disgusting. We put up with her cunning ways, however, and on the whole we were rewarded. She has compiled a mass of interesting material about the growth of folk-songs. For example, she shows how the negroes have modified old English and Scotch ballads, as well as how they have made ballads of their own. She frequently gives several versions of a song, each version being sung in a different state or district. She includes chapters on work songs, train songs, animal songs, blues, dance songs, and railroad songs. The material she has collected is good, and her comments are sometimes intelligent. Frequently she prints the music, and that enhances her narrative. One work song, "Row after Row," is enough in itself to justify the publication of the book, bad puns and all.

It should be clear that we have found in negro songs a new and fascinating interest. Odum and Johnson showed us the value of these songs for the understanding of negro character, and they gave us a taste of the underlying emotion. In James Weldon Johnson's collection, with its excellent musical arrangements by J. Rosamond Johnson and Lawrence Brown, we found a source of pure delight. In these spirituals there is a lift of spirit, a power of hope, that stir the listener or the singer. Crude the religious conceptions may be, but the genuineness of them, the humanness of them, make the listener forbear to smile. Most assuredly they have nothing to fear from comparison with the superficial, tawdry hymns we sometimes sing. Then came Miss Scarborough's book, and for all its strained wittiness and its condescending tone it added to our knowledge about the negro folk-songs and our affection for them. Together the three books have caused us to resolve to read everything we can about negro songs and to miss no opportunity to hear them sung. We have discovered negro folk-songs, and we invite you to do the same.

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Christianity and the Roman Government

By E. G. Hardy. The Macmillan Company.

By issuing this new edition of Dr. Hardy's excellent little book, the Macmillan Company does a favor to all serious students of early Christian history. Dr. Hardy surveys with some care all the data available with regard to the position of Christians in the Roman Empire, drawing both on Christian and on official Roman sources. His account covers the first two centuries, reproducing the important documents either in the text or in the foot-notes, of which there are many.

With the conclusions which Dr. Hardy reaches there may be some disagreement. He argues that after the time of Nero it became a crime to be a Christian, and that any person might be condemned simply because of the name. Pliny's letter to Trajan seems to establish this point definitely so far as the second century is

(*Continued on page* 30)

The W. N. M. A.

The address of the W. N. M. A. is 176 Newbury Street, Boston, Mass.

ILLINOIS CONVENTION

The fifty-seventh annual meeting of the Universalist Women's Association was held in Oak Park, Sept. 28.

The session was called to order by Mrs. Pliny A. Allen, president. The devotional service was led by Mrs. Grace Wills.

A cordial welcome to the delegates was extended by Mrs. Paul Oliver, president of the Service Club of Unity Church, to which Mrs. Allen responded.

In the president's address Mrs. Allen dwelt upon the aims of the Woman's National Missionary Association and urged our co-operation as a state organization.

After the reading of reports a beautiful solo was given by Mrs. M. K. Christie.

The address of the afternoon was given by Rev. Pliny A. Allen of Galesburg. The session was closed with prayer by Dr. D. T. Denman, pastor of Unity Church.

Mrs. W. R. Corlett.

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FROM JAPAN

With the coming of gray, chilly days and snow flurries, the thoughts of Ferry Beach are not quite as entrancing as in the spring or summer, but a letter from Mrs. Cary received but a short time ago brings us back to the pleasant days spent at Ferry Beach where the "Live Wire Mission Circle" conducted its meetings through one splendid week. It is a letter full to the brim with thanks for the gift of money sent by this energetic Circle of Ferry Beachers. She says:

"I thank you with all my heart and go about my work with more courage and cheer because I am so sure of your upholding thoughts and prayers back there at home.

"I wish I had time to make this a long letter but the crush and rush of my constant teaching is on and it is hard to get time for even the most necessary sewing.

"This afternoon at our Mission House Sunday school, we had a smaller attendance than we should otherwise have had, because some of our students are about to suffer some very severe examinations this week and are dropping every other activity in order to study for them. Still we had fifty-seven present, twenty-three of them poor little children from the neighborhood who have nowhere to play except the muddy, crowded, germy street where people must walk in the midst of the traffic. We let them play on our lawn when they come and ask, and they love to come on Sundays to the Sunday school class. I think this is almost their only pleasure. I wish you could have heard their dear little voices singing in English (out on the lawn where they have their class until the cold weather) 'Jesus loves me, this I know, for the Bible tells me so.' I think it is fair to surmise that this is the first time in their little lives that they have associated 'love' with the thought of God.

"We are hoping to have a very happy Christmas for them this year, bless their dear little hearts. When we have tea and cakes at the end of our lessons, here in the house, we send out pretty little packages of cookies done up in paper napkins to the children out there. For Christmas we want to have them in for a real feast and a gorgeous tree and some presents for them . . .

"The money for the women's society will be most thankfully received at our first meeting next week. We have one family now in great distress whom we have helped from the Council relief fund, but we want the women to work at it themselves. This gift will be an encouragement for them to start their share of help and then contribute themselves to complete it."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A CHEERFUL GIVER

This is a picture of an actual American girl giving out relief to actual Armenian children. What a privilege! All her life she will remember how she was able to bring hope in the place of fear and strength in the place of weakness. In a way she symbolizes the whole beautiful philanthropy by which the orphans of the Near East are given material food and moral culture.

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SHE BOWS FOR THE APPLAUSE

The following message on a regular printed "applause card" such as are used by radio fans comes from a gentleman who has caught the spirit of Miss Andrews' broadcasting column in *Sunday School Progress:*

"I want to express my appreciation with this Applause Card of the program received from your station on Nov. 25. I wish to commend especially the following: Miss Andrews' Listen In column served to reinforce with the authority of print several ideas with which I have been trying to infect others. Rev. Wm. Wallace Rose, 146 Westminster Road, Rochester, N. Y."

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A MAGAZINE FOR THE SERIOUS

Be it confided that we regard *Religious Education*, the magazine of the Religious Education Association, as being more interesting and useful to-day than it ever has been before. Some one asks if it is not a "high-brow" publication. Undoubtedly it is; yet its articles now deal with very practical matters in an understandable manner. We commend the journal to those who believe the church school to be worthy of some real thought. The price is $4 per year and the address is 308 North Michigan Ave., Chicago.

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FROM SYRACUSE TO TOKYO

Miss Bernice Kent wrote us that her Sunday school at the Dojin House would appreciate a banner to be awarded the class having best attendance. She said one with an English inscription would seem fascinating to her young pupils. A class in the Syracuse school volunteered to provide this banner, a class of junior girls taught by Mrs. Wales and known as the Wales Flower Garden. The banner was completed for Japan Sunday and the following service was used in the school:

A dark-haired girl in Japanese costume impersonated a friend across the sea and the banner was presented to her by a light-haired girl. The following verses, written by Mrs. MacBride, one of the mothers, were used.

The little American girl speaks:

Dear little sister in far Japan,
Peeping out at the world from behind your fan,
This silken banner so white and pure,
Symbol of Peace to long endure,
Is a gift to you from a garden gay
In Syracuse, in the U. S. A.
A bond of friendship may it make
Between you and me, for Jesus' sake.

The little Japanese girl responds:

Dear little girl with your yellow hair,
Take back our thanks to your garden fair.
This lovely gift for our Sabbath use
Will bid us remember your Syracuse.
And, loyal friends to the Master true,
We will add to our prayers a thought of you.

This gift is sure to give happiness to our friends in the school at the Dojin House, and so we rejoice. But even more we rejoice at the fine bit of missionary education given to this class and to the whole school at Syracuse.

Among Our Churches

New York City Letter

Divine Paternity.—Preachers since Nov. 1, Dr. Frank Oliver Hall, Dr. Frederick W. Betts, Dr. R. K. Marvin, President R. E. Sykes, Dr. F. W. Perkins, Dr. C. F. Aked. The Universalist Day at the Commission for the Blind Sale, held in the magnificent mansion of W. K. Vanderbilt, Fifth Avenue at 53d St., on Dec. 12, attracted a goodly company. The articles sold were made by the blind. * * **Metropolitan Alliance.**—The December (11th) meeting was held in the Divine Paternity with Miss Mary Newton speaking upon "Religion in the Public Schools." A matinee party Dec. 2 was largely attended. * * **The Metropolitan Sunday School Institute** met Nov. 20 in Newark. After an excellent supper, served by the Newark church, Dr. A. F. Case, lady assistant to Dr. Coe, delivered a persuasive address on "Christianity Is Fellowship." A definite work is securing funds for a paid Sunday school superintendent at the Divine Paternity Mission. * * **Metropolitan Y. P. C. U.**—Fifth annual dance at Chapin Home, Dec. 12, a social and financial success. Preachers in November at the Chapin Home, auspices Y. P. C. U. committee: Rev. T. A. Fischer, D. D., Rev. Edward A. Lewis; December, Rev. B. F. Saxon, and on the 27th Christmas service with speakers from the Union. * * **Congregational-Universalist Unity.**—"At the last meeting of the Congregational Ministers of Brooklyn, a discussion arose as to the membership of the club, and it was the unanimous feeling that the Universalist and Unitarian ministers should be one with us in our deliberations and social intercourse." So runs the letter to the Brooklyn Universalist ministers inviting them to join "The Brotherhood." The invitation was accepted in the same splendid Christian spirit that it was given. * * **Washington Heights.**—A Literary and Musical Evening on Nov. 14 brought out the talent and a fine company. Special addresses by Mr. F. R. Whitten on "The Victorian Era" and Mr. A. S. McDaniel on "Man and Circumstances." Musical selections by Mrs. C. J. Harris and Miss Robertson. The gathering resulted in a permanent literary organization. In Thanksgiving week, seventy-five boys in uniform solicited funds throughout upper Manhattan for equipping the church for larger community work. A printing press has been added to the church equipment, and the moving picture machine sold. The moving pictures were not winning spiritually or financially. A patriotic address, "Sports and Manly Character," given by National Executive B. M. Russell of the Winchester Junior Rifle Corps, was greatly enjoyed. * * **Mt. Vernon.**—Dr. John Sayles had for the theme of his first sermon after his hospital experience "Faith, the Source of Human Progress." The congregation were glad to greet their minister, and listen to his sane optimism. During vacation the women installed a new range in the kitchen. During Dr. Sayles' enforced absence an equal number of Universalist and Unitarian ministers officiated. New buildings of the highest class, erected in the neighborhood of the church, have added to the attractiveness and value of the church property. * * **Divine Paternity House.**—The Children's Festival Chorus, the Dancing Class, and the Junior Players prepared an entertainment given soon after Thanksgiving, "The Lay of the Sad Minstrel." Sunday school workers have begun soliciting donations for the annual fair, to be held Dec. 10, always one of the big events of the year. Rummage sales continue to be a monthly activity. The Club Council, an organization representing all of the junior clubs, holds two social evenings in addition to a business meeting each month. On Nov. 16, Mr. and Mrs. Philip V. R. Van Wyck were its guests. Impromptu entertainment was given by members, and the group heard an interesting talk by Mr. Van Wyck on his European trip. The Devotional Committee of the Y. P. C. U. held an open meeting on Friday, Nov. 27, at which Miss Anne McIntyre, of the League of Nations Non-Partisan Association, spoke on "The World at Work for Peace." The settlement is being used as a sub-station of the Henry St. Nursing Service. A contribution has been received from the Junior Y. P. C. U. of Livermore Falls, Maine, to the Cent-a-Drink Milk Fund. When $25 has been donated, the activity will be started. One dollar will supply the Play School children with milk for a week. Toys and playthings are still needed. We advise all readers of the *Leader* who are truly interested in the dynamic work in the Prescott Memorial Building to write Miss Isabel L. Taylor, 247 East 53d Street, New York City, for the November issue of "The Neighbor." It will prove a revelation and an inspiration. * * **Southold.**—On a recent Sunday when the pastor was sick one of the deacons conducted the service, and one of the ladies of the church, a talented reader, read an excellent sermon. This church is too far away to secure ministerial supplies, but has excellent resources within itself. On another similar occasion the fine chorus choir gave a most interesting musical service. The Sunday school is flourishing with a splendid corps of teachers, three of whom are graduates of St. Lawrence. One of the girls' classes recently gave a successful party for the rest of the school. Southold has an attractive church, a parish house and a parsonage. The parsonage has just received a new coat of paint. The money on this was raised at a single special Sunday morning collection. * * **Doctor Cadman** at the Bedford Branch, Brooklyn, Y. M. C. A. in answer to a question gave his idea of hell. "My conception of hell is for any soul on earth, or beyond the earth, to be withdrawn from every possible light of love, or to have to dwell in utter loneliness, the victim of his own unavailing remorse. There is no hell like that, and men who face it, as a rule, commit self-destruction. God help in all His power and pity and compassion any poor, driven spirit in this city or in the world this afternoon who has no one to care for it. That, to my mind, is the deepest abyss of hell and of woe and desolation into which our mortal fabric can fall." * * **Middletown.**—Rev. Geo. H. Welch has sent a searching personal letter to nominal adherents of his parish summoning them to the service they can render. There has been a pleasing response. The letter was so phrased and so generously fair that the weak brothers had to respond, or make themselves more than weak in the estimation of just men. The annual fair of the Ladies' Aid Society netted $300 and a play given by the Y. P. C. U., "The Suicide Specialist," was greatly enjoyed. The death of Mrs. C. H. Goldsmith, an old type lady, believing in the supremacy of duty and complete loyalty to her church, has left a void in the ranks, but the memory of her cheer and courage is uplifting. * * **Good Tidings, Brooklyn.**—The Y. P. C. U., always an alert, aggressive body of real helpers, celebrated thirty years of service upon a November Sunday. A Birthday Supper preceded the anniversary meeting. Miss Florence Smith, the first president, was introduced as a guest of honor, and cut the birthday cake. Mr. Clifford Zahn presided at the devotional meeting. Miss Smith told interesting facts of the early days of the Union, and other presidents, Settgas, Muller and Crawford, gave happy reminiscences. At the union Thanksgiving service of the Stuyvesant Heights section, in the Grace Presbyterian Church, Rev. E. H. Lalone was the preacher. Net returns of "Fairy Fair" over $800. * * **All Souls.**—Chain luncheons under the auspices of the Women's League is a new move. The plan contemplates inviting every woman in the church attending a luncheon, at a cost of $1.00. Mr. and Mrs. Frank W. DeVoe have given a costly and very artistic altar cloth for the chancel and Mr. and Mrs. James C. Erskine have

presented a beautiful silver flower vase in memory of their parents. Dr. Grose was the preacher at the Flatbush union Thanksgiving service held in the Congregational church. The annual play by the Y. P. C. U., "The Lottery Man," was given Friday evening, Dec. 4, to a crowded house. Mr. Fortescue Metcalfe coached the young people. All Souls so far has yielded eight families to the Florida lure. The Century Hymnal has been adopted by the church. * * **Our Father.**—Miss Hattie E. Miller, a generous, devoted member of this church, living at Valley Stream, is hard at work, with wonderful enthusiasm, for Murray Grove. Miss Miller has charge of the 1926 Fair, and in anticipation will hold numerous social functions at her country home. The annual fair Dec. 9 and 10 brought together a large company of friends, and resulted in financial success. The missionary offering amounted to $370.

Thomas Edward Potterton.

New York State Letter

There have been many instances recorded where the "rural relations" became somewhat surfeited with the continued entertainment of their urban cousins. New York State has had its share of entertaining this last autumn, but far from it being irksome it has brought only added pleasures and new joys. We have had two wonderful Conventions. At our State Convention we were honored by guests from the Middle West, the South, and a number from the effete East. Our General Convention, of course, brought visitors from all corners of the land. Their being with us has done us all manner of good, and the after remark is that we hope they will come often. The latchstring will always be out. Universalism in New York State has been advertised as never before by these two Conventions. The newspapers in the important cities in central, northern and southern New York have carried pages without number of Universalist activities, sermons, and addresses. Men and women of renown have given their prestige to these gatherings. They have been pronounced the greatest Conventions ever, and the activities of our church, because of these great gatherings and the attendant publicity, are known to multitudes who previously hardly knew that we existed as a separate religious body. * * In the life of a Superintendent new and interesting developments are always forthcoming. Many times, of course, our existence is a prosy one, for we keep records and answer letters, and answer letters and keep records, we preach and counsel, and counsel and preach —sometimes life seems to be made up of a continuous round of figures, typewritten sheets, and hard luck stories, but it isn't always so. Something new came into our life this month when we *discovered* a Universalist church in New York State. It was literally discovered too in every sense of the term, for so far as the records show there has never been a mention of it in our State Convention affairs and we have never heard even from among our oldest members that it ever existed. And, mind you, this church was incorporated 106 years ago and has maintained a legal existence to this present day—even now it has a board of six *male* trustees. Sometime ago our energetic minister at Dolgeville, Rev. C. A. Moulton, told the State Superintendent that he had heard through a parishioner of his about a Universalist church in a place called Porter's Corners in Saratoga County. The Superintendent and Mr. Moulton decided that they would visit the section and attest the truth of the story. Previous to the trip which they made Mr. and Mrs. Moulton had made a preliminary visit. On Nov. 16 Mr. Moulton and the State Superintendent went again, and there it was, an old colonial church building, somewhat in decay at the present time, but still beautiful. The pews formerly had had doors but these now were discarded. The old gallery extended on three sides of the building in the approved colonial style. Most unusual of all was a large room where the natives said some secret order had met for upwards of seventy years. This room is in the very top of the church, reached by several flights of winding stairs, and extends over the entire top of the auditorium. No one would ever guess it was there unless they took the journey up through the belfry. The woodwork of the room is of colonial design, the ceiling is vaulted, and it would appear from the decorations that at one time in the long ago it was used by men who admired beauty and practised dignity in their daily walks. Driving back the seventy miles from Porter's Corners to Dolgeville the Superintendent and Mr. Moulton mused over the history of this old structure. They had been permitted to read the incorporation papers of the society, written, with a quill pen, in 1819, and they had heard from an old man all that he knew about the early beginnings of the parish when this old gentleman's grandfather was one of its founders. What devoted father in the faith sowed the seed here in this out of the way corner of the world over 100 years ago, and what changing scenes had the old building witnessed since its erection? Coming down from off the Oppenheim Hills that night through a heavy snow storm, the minister from Dolgeville and the State Superintendent each had a new appreciation of what the fathers' work was. We were riding in an enclosed, high-powered sedan. We had covered 140 miles in a few hours, possibly over much the same highway the old Universalist preachers went into this wild country 100 years ago on horseback, when the trip must have taken them days. They went without salary but joyously, and their work still endures. The most astounding part of it all is, however, that for 106 years of the life of this "First Universalist Society of the Town of Greenfield, Saratoga County, N. Y." organized Universalism has never known that it existed—and this here in New York State where we have said so much about our efficiency and our perfect organization. * * Rev. R. S. Kellerman of Hop Bottom, Pa., has accepted a unanimous call to become minister of our church in Whitesville. His coming to this important field completely fills our ministerial ranks in New York State with one exception, and there is every probability that as this is being written this one "exception" has extended a call to a minister. We are happy with our ministers here too. They are a great bunch of men—and women. As we look at that sentence we think we should have turned it around, but inasmuch as it is in type we know the ladies won't mind. They are holding up their end of the job supremely well. In fact they are showing results which the men may well envy. * * The State Superintendent recently spent a Sunday in John Sayles' church at Mount Vernon. This combination of Unitarians and Universalists is getting on well. They missed the genial John greatly during his enforced absence in a Portland, Maine, hospital, but he is back now and they are happy. * * A Sunday with Clinton Moulton in his Dolgeville and Salisbury Center parishes was a pleasure. Most of our people know of the unique work which Moulton has done here during the past thirteen years of his ministry. The newest thing is a magnificent parish house, now nearly completed, in Dolgeville. He is assisted in his work by his good wife, who is a daughter of our venerated Dewitt Lamphear. * * Unitarians and Universalists are getting on famously in the sections of New York where they oftenest meet. Not that they always agree in their mental outlook on religion, but they are in agreement in spirit. They are both endeavoring to prove that they are liberal. There are conferences to be held soon which point toward a closer working harmony between the two. This may come in this region even before the committees from the two denominations can get down to the big tasks which they have been appointed to solve. One such meeting will be held in Utica on Dec. 12. We shall hope to tell the readers of the *Leader* something of its results later. * * In speaking of closer relationship with the Unitarians, we might mention that in Carthage, N. Y., Universalists and Congregationalists have been worshiping together for upwards of three years, supporting the same minister and the same local

church, although continuing their affiliations with and contributions to the two general bodies. They like the arrangement and it has worked out thus far wonderfully well for both of them. The Congregationalists took the lead in offering the hospitality of their church to the little struggling band of Universalists, and their offer was accepted. It has been a strange thing too (really strange in the light of what has often been said), they have never even attempted to swallow us up. They even suggested that they change the name of their church from the "First Congregational" to the "United Christian Church." This was done and, as we have before stated, up to the present time the relationship thus formed has been an exceedingly pleasant one. * * Pensions for ministers will be inaugurated in New York State the first of January next. It is a happy coincidence that we can do this at the beginning of the second century of our State Convention's life. Our people are deeply interested in our pension plan and money for it continues to come in. Our experience with raising the fund necessary for the endowment of our pension system is that our people are always ready to give liberally wherever there is a real need and they are conscious of that need. * * From attending the "two great Conventions" and from continuous association with Universalists in this little corner of the world, we have formed the recent conclusion that never in our experience in the Universalist ministry has there been more throbbing, red-blooded life in our church than there is now. For a body of "arid liberals" (how grateful we shall ever be for that term), this Universalist Church seems to be exhibiting an unheard-of vitality. Possibly the diagnostician made a mistake. Anyhow the patient in this neck of the woods is not only able to sit up and take nourishment, but is rather in the pink of condition, deep-chested, ruddy and lithe-limbed, looking joyously to the future.

G. D. Walker.

Church News and Interests

PERSONAL

Mrs. E. Dean Ellenwood, who has been in Chicago for about six weeks at the bedside of her mother, who has been seriously ill, has returned home. Mr. Ellenwood's car was recently hit by an automobile driven by a drunken driver, in Framingham, but he luckily escaped injury, although the car was somewhat damaged.

Mrs. Lucy N. Shearer of Minden, Nebraska, is visiting at her old home, Poland, Ohio, and will later visit her brother at Carbondale, Ill. Illness, from which she has recovered, prevented her from attending the Syracuse Convention.

Mrs. Lucy Hurst of Waldron, Indiana, has suffered operations on her hands, and while at Hamilton, Ohio, took treatment at a Cincinnati hospital. Her multitude of friends will be glad she is better and at home again.

Rev. Helene Ulrich of Gorham, N. H., accompanied by Miss Emily Greene, now of Malden, but formerly of the Church of the Divine Paternity, New York City, called at Headquarters Dec. 4.

Dr. Wm. H. McGlauflin of Scranton, Pa., who became suddenly ill *en route* to Scranton from the General Convention at Syracuse, is now convalescent. With Mrs. McGlauflin he is soon to start for a three months' trip to the Holy Land. Rev. Jennie L. Ellis, State Superintendent, has been supplying the pulpit, but a minister is to be engaged for three months.

Mrs. Caroline Clark Barney, who was, for years, the supervisor of religious education for the Massachusetts Universalist Sunday School Association, has ever since continued her work in summer schools and community schools. This winter she is giving two courses on Junior Department Methods and Parent-Teacher Work in Churches in an extension course at Brown University, Providence, R. I. Programs and lessons for Mothers' Clubs and Parent-Teacher Associations, written by Mrs. Barney and appearing in magazines last year, are being published in booklet form by the Congregational Publishing Society and will be ready soon.

Dr. H. E. Benton of Philadelphia and Rev. Hal T. Kearns of Baltimore were official delegates of the General Convention at a National Conference of religious denominations on peace at the New York Avenue Presbyterian Church, Washington, Dec. 1, 2, 3.

Mr. Edmund Jermyn, brother of Mr. Geo. B. Jermyn of the Board of Trustees of the General Convention, has been declared elected mayor of Scranton, Pa., by 119 votes, after a bitter fight and a contested election in which the Catholic Bishop of the diocese took the lead in the fight against him.

Dr. Ashley A. Smith of Bangor and Rev. N. Nagano of Nagoya, Japan, are two Universalist ministers who are broadcasting regularly.

Dr. John Smith Lowe reported to the General Convention Board that the Wausau, Wis., Universalist church, Rev. W. J. Taylor, pastor, stands in the forefront of affairs in a city of 23,000 people.

Rev. Stanard Dow Butler, D. D., is taking the St. Petersburg, Florida, church.

Connecticut

Norwich.—Rev. A. Norwood Foster, pastor. The union Thanksgiving service of the churches of Norwich was held at our church on Thursday evening, Nov. 26. The sermon was preached by Rev. J. H. Graham of Trinity Methodist Church. There were thirteen participants in the conduct of the service, representing thirteen churches and six denominations, including a Lutheran, an Italian, a Jew and a negro. The vested choir rendered music and the attendance was large.

Illinois

Marseilles.—Rev. M. G. Linton, pastor. This church is closing the year 1925 very successfully. The Sunday school has increased its membership, and is getting ready for the Christmas season. The church has received three members which have not been reported this year. The church building was painted during the vacation, and is now in excellent condition. The Missionary Society gave a pioneer meeting in October, at the beautiful home of Mr. and Mrs. A. F. Walbridge, at which a very large crowd was present. All voted it to be the best meeting of its kind that they ever attended. The Achean Circle, which has a membership of seventy, is doing wonderful work. They pledged $500 a year toward the pastor's salary. The pastor organized a "Fellowship Club" of thirty-five men who meet every two weeks. They have wonderful meetings and expect to have fifty men before Christmas. The church attendance is excellent. Mr. Linton is serving his second pastorate in this church.

Maine

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. The annual meeting of the Mooney Club (the men's club) has just been held. Ninety men surrounded the banquet tables in the vestries. President Knowlton presided. Governor Brewster was the guest of the evening and also the orator. The address was a most illuminating discussion of the Governor's system of propaganda for our state. His peroration was a splendid appeal to this great body of men to stand squarely behind the church in the great work which the church is called on to do. We have inaugurated a series of Advent sermons from outstanding men. Dr. George W. Hinckley of the famous Good Will School preached Nov. 29, Prof. Ernest Marriner of Colby College will preach Dec. 6, President Roberts of Colby College Dec. 13, and Dec. 20 the pastor, Dr. Mooney. A system of advertising has been adopted to let the people know not only that those sermons will be preached, but that they are cordially welcomed to them. The choir from the Good Will schools will assist the regular church choir.

Massachusetts

Adams, North Adams and Cheshire.—Rev. C. C. Conner and Rev. Mary A. Conner, joint pastors. A new arrangement has been made for the services of worship on Sundays in these three places. Mr. and Mrs. Conner live in North Adams. In North Adams, therefore, the church

school meets at 10 a. m. The church service is at 11. The service at Cheshire, ten miles south of North Adams, is at 2 p. m. Then at 4 p. m. a vesper service is held at Adams, located exactly midway between Cheshire and North Adams. Mr. and Mrs. Conner are together at each of these places. The plan was put in operation on Sunday, Nov. 29, and it seemed to work splendidly. At Adams, where the service comes late on Sunday afternoon, the large church was more than half filled. Instead of the ministerial family separating, one officiating at one place while the second minister is in the other, this enables each church to have the combined and full service of both. Mr. and Mrs. Conner, under this plan, are exceedingly busy, having on Sunday, as they say, plenty of time to breathe but very little time to eat, and none for rest.

Lowell, First.—Rev. Harold W. Haynes, pastor. Weeks of earnest labor were put into "Jungle Land," the annual fair held Dec. 2, 3 and 4. The rooms were made beautiful but weird with the large quantity of smilax direct from the Everglades of Florida, furnished by Mr. and Mrs. H. A. Thompson. The play was called a Wild Animal Play. Mr. Haynes in his advertising matter for the fair quotes a certain vicar who regretted that money was not coming in sufficiently fast for the needs of the church. "We have tried," he said, "to raise the necessary money in the usual manner. We have tried honestly. Now we are going to see what a bazar can do."

Malden.—Rev. Clarence J. Cowing, pastor. A genuine every-member canvass was held on Sunday, Nov. 22. Under the leadership of W. T. Bagen, secretary of the budget committee, thirty-six men made the canvass of the parish. Many increased their pledges, some doubled their gifts. The men returned from their rounds enthusiastic and happy. Two-thirds of the members were called upon. If the remaining third, when seen, will respond in like proportion, we shall go over the top gloriously. One of the most conspicuous affairs in the life of this church is our annual Travelers' Sale, held this year on the afternoon and evening of Dec. 7.

Brookline.—Rev. S. G. Ayres, D. D., pastor. A reception was given in Beacon Hall on Thursday evening, Dec. 3, in honor of the new pastor and his wife. In the receiving line with Dr. and Mrs. Ayres were Dr. and Mrs. Coons, Miss Grace F. White, Mrs. George Wise and Mrs. Walter Barton Leach. Several of our ministers from other suburbs of Boston were present with their wives, and a number of the other Brookline ministers attended. A musical program was given, consisting of solos by Mrs. Guyer, contralto, Conrad Nagel, cello, and Rudolph Nagel, violin, and remarks were made by Dr. Coons and Dr. Ashley Day Leavitt of the Harvard Congregational Church, Miss Grace F. White, president of the Social Circle, introduced each number in a few sentences so felicitously phrased that Dr. Leavitt, when called upon, said the introductions were the best feature of the evening. Refreshments and a social hour followed.

Chelsea.—Rev. Barron F. McIntire, pastor. A "Bazar of the Nations" is the title of our annual fair, held in the church Dec. 3 and 4. Each booth was decorated to represent some well known nation. A turkey dinner was served Thursday evening and a regular church supper on Friday evening. Mrs. E. W. Wheadon was general chairman of the fair.

Beverly.—Rev. John M. Ratcliff, pastor. The annual fair, known this year as a Rainbow Bazar, was held on Wednesday, Thursday and Friday, Dec. 2, 3 and 4. It was advertised by a four-sheet circular in the colors of the rainbow. On each evening there was a supper, followed by an entertainment, with the sales of fancy and useful articles continued through the afternoons and evenings of all three days. At Mr. Ratcliff's Essex church a new Y. P. C. U. has been organized.

Lowell, Grace.—Rev. Isaac Smith, pastor. The church fair was a decided success. At the time of the issue of the parish Chronicle, the amount netted was $1304.80, but the money is still coming in and this amount will be increased. The church school now has a full quota of teachers. The superintendent, however, not satisfied, is seeking an extra teacher, as a substitute, for each class.

Ohio

Blanchester.—Rev. Lewis R. Lowry, pastor. Blanchester suffered a great loss when our beloved leader, Dr. W. R. Rowland, was called to his heavenly home last February, but we went ahead with our church work as we know Dr. Rowland would wish us to. The first of May we secured the services of Rev. Lewis R. Lowry for our pulpit. Mr. Lowry is an old friend of Dr. Rowland's and he entered with vigor into the spirit of the work which the Doctor had started. Now we are beginning to show some tangible results. A large sign, eight feet from the ground and five feet wide, has been placed in the front of the church, and we are using the Community Pulpit sheets. That this is a pleasing innovation in this little village is proved by the comment that is heard on all sides. Every one is saying, "That is the most progressive thing that has occurred in Blanchester for a long time." Another item to our credit is the contract we have signed for a four inch space in the local paper. The pastor furnishes weekly sentence sermons for this space, explaining our faith, and in this manner many are hearing what the Universalists believe who before had no idea that we were other than the "no hell" religion. In January we are going to inaugurate a different financial system, using the every member canvass and weekly envelope system. In this manner we hope to place our church on a firm financial basis, and then we will be ready to climb so rapidly that it will be difficult to keep track of us. Watch us! You are going to hear from us again soon.

Ontario

Olinda.—Rev. E. M. Minor, pastor. The fall months have been very busy ones at the Olinda church. A number from the church attended the Michigan State Convention at Liberty; then followed the Ontario Convention held in our church. Six, including the pastor, attended the Syracuse Convention. The young people held their annual Hallowe'en party with the usual large attendance and good time. The annual drama by the Y. P. C. U. was held on the evening of Nov. 27. The young folks have a name in the community for giving interesting and good plays. The one this year was one of the very best given by them. It was given to a full house, there being scarcely standing room. The play netted the Union about $70. Our Mission Circle has also been active. On the evening of the Canadian Thanksgiving the ladies gave a supper followed by a program. The supper was good and the entertainment was also good, and there was a good attendance. The proceeds were very satisfactory. On the date of the American Thanksgiving the ladies held their annual bazar and supper. Many articles such as are usual at affairs of this kind were for sale during the afternoon. The proceeds from these and the luncheon later were about $100. Our parish house serves the community in other affairs than those of the church. As these items are being written, the Olinda Women's Institute (a farm organization), is preparing the banquet for the road foremen of Gosfield South Township, which will be served in the basement of the church. We are having good attendance at our Sunday school. Our delegate to the Convention, Miss Myrtle Whittle, received many new ideas, some of which are being tried with success. The Christmas tree, with social, will be on Dec. 23. Plans are on the way also for a pageant for Sunday night, the 20th.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. This church has just had a profitable and inspiring visit from Dr. Lowe. His two messages made a profound impression upon the community and great benefit will be derived therefrom. He has stirred us to do larger things. A union Thanksgiving service was held in this church on Thanksgiving Day when the Methodist minister preached the sermon, his church uniting as well as the first German Methodist and the Immanuel Baptist. The Ladies' Aid celebrates its semi-centennial in December and plans upon some big events. This church has just sustained a severe loss in the death of Mrs. Walter Thom. She

was not only a woman prominent in the affairs of the church, but she was closely identified with the charities and other affairs of the city. She was a life-long Universalist. Mrs. Janette Reid Thompson, one of the talented painters of our state, and a member of this church, is exhibiting in our city her paintings of Brittany and other parts of Europe. They are attracting the attention of the Middle West, and she has already received recognition in Chicago and Milwaukee exhibits.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,956
Marseilles, Ill.	3
Henderson, N. Y.	2
Total	1,961

* *

PERSONAL, IMMEDIATE AND IMPORTANT

To the Universalist Ministers and Parish Officials:

Unless you are new to our denominational life you do not need to be told of the very timely, characteristic and creditable work which our people are doing in support of our home for aged and homeless Universalists at Foxborough. The Massachusetts Convention accepted the generous gift of Miss Sarah B. Doolittle—her patrimonial estate—authorized the incorporation of the institution and invoked the aid of all our ministers, parishes, auxiliary societies and loyal individuals in an unfailing maintenance. This Universalist adventure in the field of philanthropy began a little more than ten years ago. Under the direction of a wise and consecrated board of trustees this labor of love has been faithfully carried on. Year after year the property has been improved, the number of residents—"unofficial pensioners of our church" they have been called—increased, a permanent endowment started, now amounting to over $30,000, a long and splendid stride toward the $100,000 needed. We require an income of $5,000 a year to worthily administer this great trust. For this we must depend upon the contributions of our people, given not sporadically, nor because of outside pressure, but gladly and regularly as the years come and go.

For this reason it becomes my duty, my privilege, to ask you to help us and to "do it now." A few parishes, such as Lynn, Fitchburg and North Attleboro, Mass., have placed a liberal sum for this purpose in their annual budget. We have no need to solicit them, uncertain as to what the response will be. Other parishes select a certain Sunday in the year for collecting a special offering. We furnish circulars, cards, envelopes—whatever may be necessary to bring the matter intelligently, sympathetically, before your people. In some cases auxiliary societies in parishes make donations in their own name, independent of the general collections. Some persons send their offerings directly to our office. All are gratefully recorded in the "roll of honor."

Other great adventures in missionary and altruistic fields are just now awakening an intense enthusiasm among Universalists. But this enterprise was started and endorsed before these movements began. It has been modestly carried on without drives or dinners or mass meetings. It has passed through some hard years of coal famine and war demands without faltering, and should not be "left flat" now. We need your personal co-operation more than ever because of these new aims and enthusiasms. *Brethren, do not fail us now.* Giving to this cause will not diminish the resources of any other if we have the spirit of Christ in our hearts.

Now, to the point: If you have not, as parishes, set apart a Sunday for this offering, as of 1925, will you not do so at *once?* Let ministers and standing committees get together on this subject and notify our new clerk, Miss Katharine C. Bourne, Foxborough, of your decision. Ask, if necessary, a supply of the printed conveniences for this canvass.

The next annual meeting of the Doolittle Universalist Home for Aged Persons, Inc., will occur Jan. 20, 1926. We should be glad to have your contribution before Dec. 31. But if you think it would be better to make your offering on the first Sunday in January, do so, but let it be understood that it is as of 1925, so that we shall not lose a year's income by the delay.

Well, let us know your decision at once.

Charles Conklin, President.

Canton, Mass.

* *

TUNE IN ON WEEI

Beginning on Thursday, Dec. 17, and continuing for twelve Thursdays, Mrs. Nellie E. Friend will start a series of twelve talks for young people. These talks are to be broadcast from Station WEEI at 6.20 p. m. The subject of the series is "Success and You."

* *

BOOK REVIEWS

(Continued from page 23)

concerned, but it is doubtful if there is any conclusive evidence for such a position during the first century. The Neroian persecution is most obscure, and in any case it seems to have been the result of an unusual situation. For the Domitian persecution there is even less evidence, and when Dr. Hardy says that archeological discoveries support his case he is putting undue reliance on the fact that a catacomb has been found on land belonging to Domatilla.

For the second century Dr. Hardy seems to be correct in all his contentions. He successfully defends the thesis that Trajan's successors followed his example in trying Christians only when accusations were brought against them, thus indicating that there was no wholesale persecution. He further points out that in general Christians were tested by being asked to demonstrate their adherence to the worship of the emperor, and that the officials were eager to bring about this recantation. The central contention, that the persecutions were political rather than religious, is also well established. It is, in short, a valuable and instructive book.

Notices

ILLINOIS FELLOWSHIP COMMITTEE

The Illinois Fellowship Committee met at Chicago, Dec. 1, 1925, and elected Mr. Walter S. Holden, 112 W. Adams Street, chairman, and Rev. Walter Macpherson of Joliet secretary.

A letter of transfer was given to Rev. N. E. Spicer to Wisconsin Convention.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

License for one year granted to James F. Perkins, Jr.

S. Laurine Freeman's license extended one year.

Alice V. Jewel's license extended one year.

Rev. Frank Oliver Hall, D. D., transferred to New York.

Harry E. Adams, Secretary.

* *

KANSAS FELLOWSHIP COMMITTEE

Rev. William Gaskin has been transferred to the Illinois Convention.

Rev. Fred A. Line has been transferred to the Indiana Convention.

James Houghton, Secretary.

* *

WEEK DAY SERVICES AT KING'S CHAPEL

Preachers for December at the King's Chapel noon-day services will be as follows: Dec. 8-11, Rev. Lynn Harold Hough, D. D., Central Methodist Episcopal Church, Detroit; Dec. 15-18, Rev. Chas. W. Gilkey, D. D., Hyde Park Baptist Church, Chicago; Dec. 22, Rev. Boynton Merrill, Old South Church, Boston; Dec. 23, Rev. Percy T. Edrop, D. D., Emmanuel Church, Boston; Dec. 24, Rev. Palfrey Perkins, First Parish, Weston, Mass., at noon and a Candlelight Christmas Eve Service at 10 p. m.; Christmas Day service at 11 a. m.; Dec. 29-31, Rev. John van Schaick, D. D.; Dec. 31, Candlelight New Year's Eve Service.

* *

SABBATH SCHOOL UNION

The December meeting of the Sabbath School Union will be held on Dec. 16, 1925, at the Medford Hillside Universalist Church.

The Directors' Meeting is at 6 p. m., followed by supper at 6.30. At the evening meeting at 7.30 Prof. O. W. Warmingham of Boston University will give an address on "The Results of Religious Education." This is the final address of a series of three talks which Professor Warmingham has given before the Union.

* *

UNIVERSALIST CLUB OF BOSTON

The Universalist Club of Boston will hold its next meeting on Monday, Dec. 14, at the Hotel Bellevue. Gathering at 6 o'clock, dinner at 6.30.

Dr. Samuel Gilbert Ayres will speak on "Japan." Members intending to bring guests should notify the secretary in advance. The charge will be $2.00 each.

* *

DENOMINATIONAL CALENDAR

1926:

January 31, Young People's Sunday.
February 21, First Sunday in Lent.
April 4, Easter Sunday.
April 25, Women's Day.
May 9, Mother's Day.
May 30, Memorial Day.
June 13, Children's Day.

PULPIT BIBLE

The Secretary of the General Convention has a large pulpit Bible to be given to some church which needs one. Write to Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.

Obituary

Mrs. E. E. Woolley

The *Leader* has learned indirectly of the death of Mrs. E. E. Woolley, which occurred at her home in Miami, Florida.

Not feeling well, she went North for the summer, but returned Oct. 6 no better, went to a sanatorium and there had a stroke of paralysis. The direct cause of death was heart failure.

Mrs. Woolley was first president of the Mission Circle of the Miami Universalist church and president of the Woman's Club of Cocoanut Grove, Florida, now a part of Miami. A clergyman of the Universalist Church said: "She was a woman of very noble character."

Her husband, E. E. Woolley, was mayor of Silver Bluff, a city now incorporated with the city of Miami, and a trustee of the Miami church.

The burial was at Cleveland, Ohio, her former home.

John Robert Black

John Robert Black, son of Samuel F. and Mary Emily Black, was born April 10, 1857, and died Nov. 23, 1925, at the home of his son, Samuel W. Black of McClellen township, Jefferson County, Ill. He was sixty-eight years old.

Mr. Black was united in marriage Jan. 4, 1878, to Martha I. MacRight, who died April 19, 1923. To this union were born five children, two of whom died in infancy. The other three, Samuel W., James L., and Mrs. Emma Brown, still survive. He leaves also a sister, Mrs. Amanda Rutherford, a brother, General Wade Black, and five grandchildren.

Funeral services were conducted at the home Nov. 25 by Rev. W. D. Harrington of Ashley.

Inez Lyra Shipman

The Rev. Inez Shipman died Nov. 7, at Girard Pa., after an illness of about one year.

Miss Shipman was the daughter of the Rev. Charles L. and Luna Shipman, and was born at Gustavus, O., July 25, 1850. She was one of seven children, two sisters and two brothers having preceded her in death.

She was educated in the public schools, Edinboro State Normal and Buchtel College, Akron, O.

For many years Miss Shipman was a successful teacher. After teaching for a few years in the public schools she was called to Lombard University, Galesburg, Ill., as instructor in English and history, holding that position for seven years, leaving Lombard to teach the same subjects at Clinton Liberal Institute, Fort Plain, N. Y., remaining there for five years.

In July, 1900, she was ordained to the ministry of the Universalist Church at North Olmstead, O., and held a successful pastorate at North Olmstead for five years.

Miss Shipman was a faithful member of the Order of the Eastern Star for thirty-eight years and was intensely interested in all endeavors to better social conditions and to draw men into a closer working fellowship. Her ministrations to those in sickness or distress were untiring.

She had lived in Girard about sixty-three years and was therefore familiar, as few others are, with its growth and progress.

Miss Shipman is survived by one sister, Miss Effie Shipman, with whom she made her home in Girard, and by one brother, Carroll Shipman of North Girard.

The funeral services were held at the home, conducted by Rev. Herbert H. Graves, minister of the Universalist church at Girard.

Ada Augusta Mason

Miss Ada Augusta Mason, aged seventy-six, died in Brattleboro, Vt., Nov. 25, singularly on the anniversary of a sister's death and the birth of a niece. She was born at Putney, June 13, 1849, the youngest daughter of Emory and Phebe (Keyes) Mason. She moved to Brattleboro in girlhood to live with an elder sister, Mrs. Evelyn Mason Whitney. For upward of fifty years she was a faithful and active member of the First Universalist Church of Brattleboro during the successive pastorates of Revs. M. H. Harris, E. W. Whitney, F. L. Sprague, T. W. Illman, Hal D. Maxwell, R. K. Marvin, F. Lincoln Masseck and Delmar E. Trout. She was long the church secretary and had supervision of the annual roll call of its large membership until failing health compelled retirement.

The funeral service was conducted by Rev. Edwin P. Wood at the home on the evening of Thanksgiving day, two nieces, Mrs. J. M. Hackley, Greenfield, and Mrs. Agnes C. Rice, Somerville, Mass., and a nephew, being the only surviving relatives among a circle of sorrowing friends.

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THE BETHANY UNION FOR YOUNG WOMEN
A Universalist Institution
14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to cal attention to this organization which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*
JOSEPH B. HORTON, *Clerk.*

Crackling

The reason I have hitherto been able to practise medicine so much cheaper than the other doctors did was because I am a widower and have no children to support.

It's now my duty to inform the public that this advantage will shortly be withdrawn. You will therefore do well to send in your choice cases at once for the old rate.

Office at Prof. Tisdale's home, East Fourth street, Rison, Ark. Fraternally,
Dr. J. L. Cooper.
(*Announcement in Cleveland Co., Ark., Herald.*)

* *

An old colored man was arraigned before a justice on a charge of assault. During the proceedings the judge asked him if he wanted a lawyer appointed to defend him.

"No, no, Judge," he replied; "I don't wan' no lawyer, but I sutinly would like a couple of good witnesses, if you got 'em."—*Exchange.*

* *

The plaintiffs in the case claim that the dam at the defendant's power-house on the Androscoggin River backed into their cellars thereby damaging same.—*From a news item in a New Hampshire paper.*

* *

It is pointed out that one result of this Security Pact may be that we shall become the United States of Europe. It is not known who will be chosen by Sig. Mussolini for his Vice President.—*Punch.*

* *

Scientist claims that English will soon be the universal language, as it is being spoken almost everywhere now except in England and New York.—*New York American.*

* *

Guest (trying to be complimentary): "It's a long time since I've eaten such a good meal."

Hostess: "That's what I thought."—*Dartmouth Jack O'Lantern.*

* *

First Footpad: "I held up a poet last night."

Second Footpad: "Har! Har! har! That's a joke."

"Joke! It cost me a dollar."—*Life.*

* *

"James McGillicuddy's Rolls-Royce was stolen while standing in front of the county poor-house where he was visiting his aged parents."—*Brevity in a Michigan paper.*

* *

"I didn't see you in church last Sunday."

"Don't doubt it. I took up the collection."—*Bucknell Belle Hop.*

* *

A small flat case of red leather contains a pair of traveling slippers for men of the same cheerful shade.—*From the Woman's Page of an Ohio paper.*

CHURCH SUPPLIES

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and
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